THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE CHRISTIAN MARINER'S HYMN.

Launch thy bark! mariner!
Christian! God speed thee!
Let loose the rudder-bands—
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily,
Christian, steer *Home.*

Look to the weather bow,
Breakers are round thee;
Let fall the plummet, now,
Shallows may ground thee;
Be wakeful—be vigilant—
Danger may be
At an hour, when all
Seems securest to thee.

What of the night,—Watchman!
What of the night?
Cloudy—all 's quiet—
No land yet—all 's right:
Look to the foresail there,
Hold the helm fast:
So—let the vessel wear—
There swept the blast.

How gains the leak so fast?
Clear out the hold—
Hoist up thy merchandise—
Heave out thy gold!
There—let the ingots go!
Now the ship rights—
Huzza! the harbor's near,
Lo! the red lights!

Slacken not sail yet,
At inlet or island—
Straight for the beacon, steer—
Straight for the highland!
Crowd all thy canvass on—
Cut through the foam!
Christian! cast anchor now;
Heaven is thy Home!

REVIEWS.

1.—*A Sermon preached in Trinity Church, New-York, at the Funeral of the Right Rev.* John Henry Hobart, D. D., *Bishop of the Diocese of New-York, and Rector of said Church, Sept.* 1830. *By* Benjamin T. Onderdonk, D. D., *an Assistant Minister of Trinity Church, and Professor of Ecclesiastical Polity in the General Theological Seminary.—With an Appendix.* New-York: Swords.* pp. 56.

2.—*A Sermon preached in Grace Church, New-York, Sept.* 1830, *on occasion of the Death of the Right Rev.* John Henry Hobart, D. D., *Bishop of the Protestant Episcopal Church in the State of New-York. By* Jonathan M. Wainwright, D. D., *Rector of Grace Church, New-York.—To which are appended, Extracts from a Sermon delivered in the same place. By the Rev.* F. H. Cuming. New-York: Swords. pp. 31.

3.—"*The Wise and Faithful Steward.*" *A Sermon, preached in St. Stephen's Church, New-York, Sept.* 19, 1830, *being the Sunday after the decease of the Right Rev. Bishop* Hobart. *By* Henry Anthon, *Rector of St. Stephen's Church, New-York.* New-York: Swords. pp. 19.

In our last number, we communicated the melancholy intelligence of Bishop Hobart's death, with as particular an account of this very eminent prelate, as the short interval before publication would admit. We have since received the discourses in reference to this event, which are named at the head of this article; and can hardly offer to our readers a more interesting subject than some notice of their contents.

At a time when "apathy on the one hand, or contempt of ecclesiastical order on the other, are dividing mankind between them; when the claim of apostolic authority would be received but with a smile or a sneer;"† and the only religion thought to be worth possessing, is of that sort which accounts the form thereof to be a matter of perfect indifference; it is refreshing to turn our eyes to a part of the world, where the influence of such misguided opinions is not yet prevalent, and to relieve our despondency at the decay of old-fashioned churchmanship at home, with the sight of a people capable of appreciating those distinctions, which we are grown so silly as to despise.

The death of Bishop Hobart must be, in the estimation of every one acquainted with his character and station, a great public loss: and to those who knew him in private life and enjoyed the privilege of his friendship, it is heavy and irreparable. To the whole of Christendom it is the privation of one of its greatest ornaments, the setting of the brightest star in the western hemisphere; and our sympathy with that Church (the offspring of our own venerable mother,) which has immediately sustained his bereavement, is lively and affectionate. It is not a few tears only of genuine grief which we could mingle with hers on this melancholy occasion; but, in the midst of them, we do not disguise the pleasing and grateful emotions we experience, that such a man as Bishop Hobart should be so honored and lamented, as the publications before us sufficiently testify;—that so faithful and active, so conscientious and uncompromising an advocate of "Evangelical Truth and Apostolic Order," should be so sincerely and universally deplored.‡

The first of the discourses, which now lay open before us, is from the pen of Dr. Onderdonk, an assistant minister of Trinity Church, New-York, of which Bishop Hobart was the rector; a sufficient fund being not yet raised for the separate endowment of the bishopric, which is therefore in some measure connected with the discharge of pastoral duties.§

In this discourse of the Bishop's colleague, prepared, as it professes to have been, under the agitation and distress of the moment, (for it was delivered at the funeral of the Bishop, on the evening of the fourth day only after his decease, which took place at Auburn, 320 miles distant,) we are struck with the marks of undissembled grief which the whole tenor of it evinces. It is the language of one, (and we are not unacquainted with the reverend author,) who has written his discourse, and we are sure he must have delivered it, under emotions against which it was impossible effectually to contend. The text is from St. John v. 35—"He was a burning and a shining light; and ye were willing for a season to rejoice in his light." But, dismissing with a few pertinent observations the immediate occasion of these words, and adapting them to the mournful subject before him, he proceeds directly to unburthen his grief in the following affecting language:—

"When the words of my text first met your ears, your minds reverted at once to a burning and a shining light, which has been—not extinguished—but taken from us, and called to mingle with the pure splendor of perfect day.......

"We weep not for the father and the friend, who has rested from his toils, his anxieties, and his sorrows. We weep not that a good and faithful servant has been called to the joy of his Lord. We weep not at his gain, but, oh, we do weep at *our loss.* We weep because a burning and shining light, in which we had so long been wont to rejoice, has been taken from us. Sorrow fills the hearts of many who remember how that light shone upon their path, to direct in the way they should go, the steps of their childhood and their youth. Many a penitent weeps when he remembers how, from the ministrations of the beloved and venerated one who lies before us, light has flashed conviction of sin upon his mind,—laid open the recesses of his corrupt and guilty heart, and led him for refuge to the grace of an all-sufficient Saviour, where he has found mercy, whence peace and comfort have been derived, and in the guidance and strength of which he now goes on his way rejoicing. The bitter tear of bereavement is shed over those dear remains by many who, in the trials and afflictions of life, have been soothed and cheered by the light of heavenly consolation, emanating from the friendly and pastoral offices so congenial with the kind and benevolent nature of the good man whose loss we now deplore. The confirmed Christian laments that he is never more to be blessed with *his* instructions, who so well conducted him in the ways of truth and holiness. The anxious inquirer respecting the things that belong to his everlasting peace, weeps sorely that that voice is hushed whence he derived so much clear light of satisfaction and comfort. The lover of truth laments that the fearless champion has sunk in death, who was ever its ready, enlightened, and valiant advocate and defender; who set his eye and his mind immoveably on what his conscience told him was the right and the truth, and thither directed all the powers of an extraordinarily clear and vigorous intellect, unbiassed by minor collateral considerations; undaunted by what, to the self-interested, would be appalling difficulties; rising above all motives unconnected by principle and moral obligation; and going right onward generally to a successful issue, always to the firm establishment of a claim to the testimony of a good conscience, that he had well and faithfully performed what he was honestly convinced was his bounden duty."—Pp. 7, 8.

Referring to the estimation in which the Bishop was held, by those who had the best opportunities of knowing him, Dr. Onderdonk subjoins:

"To them, indeed, he appeared in all the lustre of 'a burning and a shining light;' burning with a zeal, tempered indeed by the most extensive and correct knowledge of spiritual things, and therefore too pure, holy, and rational to run wild in the extravagances of enthusiasm and disorder; yet truly ardent, deeply felt, and energetically practised. .... Such a pattern of piety has been removed from before our eyes. Great was our privilege in having been so long permitted to rejoice in its light; and, blessed be the sweet remembrance of the just: even the grave cannot extinguish that light."

We shall make no apology to our readers for the length of the following extracts, which describe the closing scene of Bishop Hobart's life, especially as the documents from which they are taken, are not, in this country at least, in general circulation.

"The lovely simplicity which had marked the piety of this devoted prelate during life, forsook not that which shed its sweet influences over his dying hour. Referring to the brightness of the sun, of which, in his characteristic fondness for the works of nature, he begged that he might have a fuller view, he spoke in admiration of its beauties; but it was the admiration of a Christian looking up from providence to grace: 'This is indeed delightful; but there is *a Sun of Righteousness.*' This evinced his views of the strong foundation of all his hopes, and the only source of all his joys. '*There is a Sun of Righteousness.*'—In this light he saw that only light which brought true comfort and refreshment to his soul; and, rejoicing in that light, he was enabled to give evidence of the humble composure and serenity of his mind. There were three favorite ejaculations often on his lips; God *be merciful to me a sinner.*—God's *will be done.*—God *be praised for all his mercies.*

"God *be merciful to me a sinner,*—the effectual fervent prayer which was the blessed mean of justification to the humble and contrite publican.

"God's *will be done,*—the devout ejaculation of our divine Exemplar in the days of his suffering humanity. And it was attended with the devout prayer that he might not say this only because he *must,*—because God's will *must* have its course; but that he might feel it,—that it might be the language not of constraint, but of his heart,—of willing, cheerful resignation."—*Dr. Onderdonk,* pp. 14, 15.

From the discourse of the Rev. Mr. Cuming, who watched the Bishop's pillow during his last illness, we transcribe the following particulars:

"When suffering the most agonizing pain he exclaimed, 'Oh, this pain is distressing, yet what is it compared with what my Saviour endured? I will not complain; I will not complain; God's will be done!' He often repeated the following declaration of the psalmist, 'Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, to them that love him;' adding, at one time, as he repeated it, 'Oh, I do: do I not love that gracious Being? Will he not then pity me, his child? God be praised for this precious promise!' ..... When the moving litany of Bishop Andrews, which himself had copied into one of his invaluable works, was used in his sick room, he observed, 'Oh, in what endearing relations does this doctrine of the Trinity exhibit to us the blessed Godhead! Be sure that in all your preaching the doctrines of the cross be introduced; no preaching is good for any thing without them.'

"It will not be supposed that one who had stood forth so fearlessly in defence of the Church, of which he was such a singular ornament and such an able champion, forgot her now that he perceived he was soon to be taken from her visible fold. To his principles he adhered to the very last. Measures which he disapproved of in the early days of his ministry, and in the maturity of his more advanced years, he disapproved of now. Upon this subject, however, he said but little; but what he did say was peculiar and emphatic, and fraught with meaning. His language was, '*I well,—disapprove of them!* note that.' And in reference to his approaching dissolution, and to the future condition of the Church, he remarked, 'Her affairs will be managed by other hands: God, however, will be with her; God will defend her.' I observed to him, 'The promise, Bishop, is, The gates of hell shall not prevail against her.' 'Yes,' he replied, 'that promise is sure: God be praised for his mercies; God's will be done.'"—*Rev. F. H. Cuming,* p. 30.

Another part of this affecting scene is thus described by a clergyman, who long enjoyed the Bishop's intimate friendship, the Rev. Mr. Anthon:

"How like the Bishop was that consideration and tenderness which sought to allay the painful sense of responsibility felt by his despairing physician! Again and again he would say, 'My dear Doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me: you will not lose your reward; for whether I live or die, you have done your duty. God will bless you, my Saviour will bless you.'

"In the early part of his illness the Bishop frequently reminded his friends that it was the third attack of the kind: and one such, he had no doubt, would some day be his end. 'Perhaps,' said he, 'this may be that one; if so, God's *will be done.* O pray for me, that I may not only say this, but feel it,—feel it as a sinner; for, bear me witness, I have no merit of my own: as a guilty sinner would I go to my Saviour, casting all my reliance on him,—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, my Judge.'

"He remarked with energy, I have been told, that he freely forgave all,—that he was at peace with all men: expressing at the same time with this evidence of his charity, as it might be expected, an unwavering confidence in the principles which he had espoused and so long and ably advanced. Conscientious advocate for truth! Like Bishop Ravenscroft, who had just before him passed to his reward, higher than its source he had not attempted to carry the Church; lower than its origin he would not degrade it; and only by its proper proofs would he acknowledge it.

'Fix'd and steady to his trust,
Inflexible to truth, and obstinately just.'

"But the time of his departure was at hand; and, having fought a good fight, and kept the faith, he was now ready to be offered up. When informed that the hope of his recovery was over, the Bishop, with a firmness and composure in his manner which melted every heart, uttered the words, 'Well, God's will be done.' O Death, where then was thy sting? Happy is he who in that trying moment, hath the God of Jacob for his help, whose hope is in the Lord his God. Yet ere he laid aside his burden of the flesh, and went forth to meet his Lord, he desired once more the pledges of his love, that by them he might be comforted and refreshed. 'The sacrament, the sacrament,' said he, 'that is the last thing—that is all, let me have it.' And now, my brethren, what a scene was it their happiness to witness who knelt at his bed side! What an example of humility, faith, and hope, clinging to his Saviour and rejoicing in his love. The banquet of that most heavenly food is made ready. The lowliest of confessions begins, 'Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word, and deed, against thy divine Majesty.' At these words, 'by thought, word, and deed,' the Bishop stopped his friend who was officiating, and said, 'You know the Church expects us to pause over these words: pause now, repeating one of the words at a time, till I request you to go on.' This was done; and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection or fallen asleep. This, however, proved not to be so; he repeated each word, and after the third pause, added 'Proceed, I will interrupt you no more.' The prayer of consecration being ended, and just before he received the elements, he asked to hear read the ninety-third hymn.* As soon as this was done he sung clearly the second and third verses,—his last triumphant song on earth.

'And worthy is the Lamb, all power,
Honor, and wealth, to gain,
Glory and strength; who for our sins,
A sacrifice was slain.

'All worthy thou, who hast redeem'd,
And ransom'd us to God;
From every nation, every coast,
By thy most precious blood.'

"The promise of that merciful Saviour cannot fail; they which have thus believed do enter into rest. In the dawn of the first day of the week, the emblem of that rest, and a blissful resurrection, the warfare of our beloved father was accomplished, and his spirit passed without a struggle to the bosom of his God. 'Let me die the death of the righteous, and let my last end be like his.'"

On perusing such a narrative as the foregoing, how appropriately may it be said,

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! if not, draw near with awe."

A concise statement of the overwhelming labors of this distinguished prelate, and of the monument of indefatigable industry he has left behind him, was given in our last. The extent of his visitations, and numerous offices requiring to be performed in them, may be traced in his journal annually laid before the Convention: but the excessive fatigue and exhaustion incidental to such service, can scarcely be understood by those who are unacquainted with the disadvantages of travelling by land in the interior of North America; and the incessant requirements of personal friendship, to which such a character was liable.

That Bishop Hobart fell a martyr to his zeal in the discharge of his momentous functions, cannot be doubted. The fervent piety which influenced that zeal, and the unfeigned humility with which it was accompanied, are beautifully exhibited in the preceding extracts. What follows, will serve also to show that he was alike eminent for consistency.

"Of Bishop Hobart" observes Mr. Anthon, "it may be said, as it was of Bishop Heber, who also expired in the midst of a laborious visitation of his flock, 'There was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of that grand design of which he had been made a principal instrument,' the glory of his Saviour, and the best interest of his Church.

"In one of his earliest works, published three-and-twenty years ago, this was the standard which our Bishop lifted up, 'My banner is, Evangelical Truth, Apostolic Order. Firm and undaunted—I must summon to my sacred cause whatever powers nature (alas! as yet, indeed, too little cultivated by the laborious hand of study) has bestowed upon me; whatever ardor, whatever zeal nature has enkindled in my bosom. It were vain to rest here. I must arm myself by imploring the grace of Him whose glory it is to make often the humblest instrument the victorious champion for the truth.' Yes, my brethren, *For the Church of* God! *For the Church of* God!* This was his standard; and through good report and evil report, prompt in decision, fearless and firm in act; with a vigilance that never slept, and an ardor that never tired, he has borne it onward, even unto death."—Pp. 9, 10.

Our limits oblige us to curtail these quotations; but we should not do justice to our readers, if we omitted to notice the peculiarly interesting and successful manner, in which Dr. Wainwright has recalled the image of the departed Bishop, fresh to the recollections of all who knew him.

"In this place, and on this sacred day, he will first be brought to our minds in those public official duties in which he chiefly delighted, which he performed with such distinguished excellence and success, and in which it was our enviable privilege often to behold him. With what ardent love for the souls of men did he enter the sacred desk, and there put forth the energies of his mind and the affections of his heart, to speak of the things which make for our eternal peace! The sounds of his animated and pathetic eloquence have hardly yet ceased from our ears, and his energy and grace of expression we can yet see in the picture of our minds. As a preacher of the Gospel he was powerful and convincing; and its peculiar doctrines he exhibited in a faithful and uncompromising spirit... Nor did he fail to explain and inculcate the moral duties, and to enforce the precepts of religious wisdom as applied to all the relations of man, with which the Scriptures abound, and to which our blessed Saviour's sermon on the mount was devoted. But then, in this department of the preacher's duty, he was not the cold and formal expounder of ethics derived from heathen philosophy, and slightly modified and confirmed by the Gospel:—No; in the spirit of the Gospel he proclaimed all its truths, doctrinal as well as moral, and moral obedience was enforced on the ground of faith, and its attainment was encouraged through the influences of the Holy Spirit helping our infirmities, and given in answer to constant fervent prayer.

"Leaving the temple of the Lord and its holy employments, we must recall his image when divested of his sacred functions and engaged in social intercourse. Who that upon these occasions, has once beheld him, will not remember, and alas! weep at remembering;—now to be seen, and heard, and felt no more!--his kind expressive smile, the cheerful accents of his voice, the quick and friendly pressure of his hand. How ready and unaffected was his interest in all that concerned the happiness and welfare of his friends .... No one could have known him, even casually, without a full conviction that he possessed a heart as warm and susceptible of all kind affections as ever rested in a human bosom. .... Active in body as in mind, prompt in judgment, decided and firm of purpose, persevering in exertion, his efforts were indeed triumphant.... Discriminating, decided, active, zealous, his integrity unstained and unsuspected, the evidence of a single heart strongly exhibited in his countenance, his words, his manner,—differences of opinions almost uniformly gave way before him; and where there was yet indecision, the conviction of his sincere and ardent zeal would often produce a conquest of the will, if not a full assent of the judgment. These vigorous powers of the mind and sterling virtues of the heart were by him sacredly devoted to one grand absorbing object, The Church of the living God, exhibiting evangelical truth united with apostolical order. To this he was devoted, body, soul, and mind; for this he would have sacrificed every earthly object; and to promote its interests he would willingly have resigned his life. In this view of his character his death was appointed by a wise providence, with a coincidence of circumstances at once striking and affecting. He died upon the field carrying forward the banners of salvation, and in the hearing of the triumph of the Redeemer's cause."

Such was the splendid example of "singleness of aim," and uncompromising steadiness of pursuit, which this departed prelate has left to the universal Church, and to that portion of it especially, which, (with a feeling fully reciprocated by the wisest and best members of our national establishment,) values herself upon her descent from the Church of England. "The mother-country," observes the pious Bishop of Pennsylvania, (for so we are yet affectionately styled,) "the mother-country, which sent colonies to these shores, reared also the Church within the colonies, by providing and supporting missionaries: and the religious debt we owe to the mother-country, we repay to the regions that have sprung from our older territories."† *To the Venerable Society for the Propagation of the Gospel,* and her benevolent exertions under Archbishops Tenison and Secker; Bishops Lowth, and Sherlock, and Berkeley; Dean Kennet, Gloucester Ridley, and others, the cause of religion is indebted, (as far as means may be spoken of) for the implantation of those seeds which have produced so fair a harvest. Like a matron, justly proud of her children, growing up into usefulness and distinction; the honors of our offspring remind us of the value of those principles, by which such effects have been produced—the principles, to adopt the standard of the departed Bishop, of Evangelical Truth and Apostolic Order.

The lasting and valuable results before us, of a steady adherence to *these* in all missionary undertakings, oblige us to the duty of supporting, by all our means and influence, the same uncompromising system, which, without any infringement of the right of private judgment, will never consent to regard as matters of indifference, the peculiar doctrines and discipline of our Apostolic Church;—and, on the other hand, will never admit the pretext of orthodox opinions to shelter a cold, heartless, and apathetic disposition,—careless about the growth of Christianity abroad, uninterested in the labors of its ministers, and inclined, when a few guineas have been parted with, to suppose that a full acquittance is obtained from the highest of all possible obligations—*the advancement of the kingdom of* Christ *throughout the world, under the standard of* Evangelical Truth and Apostolic Order.—*Christian Remembrancer.*

MISCELLANY.

From the Richmond Enquirer.

PRAYER OF BISHOP MOORE.

The following prayer was offered by Bishop Moore, on Monday, July 25, on the occasion of paying funeral honors to the memory of Col. Monroe, in this city:

Almighty and eternal God, whose glory the heaven of heavens cannot contain; before whom angels and archangels bow in adoration, and whose delight is among the children of men—we desire to come before thee in humility of heart, acknowledging our sins, and lamenting our transgressions. "We have sinned, O God, against heaven and in thy sight." "To us, O Lord, belongeth confusion of face, to our rulers and to our nation, because we have transgressed thy righteous laws." Though surrounded with blessings, such as no other people on earth have enjoyed, we have been ungrateful and disobedient. But praised be thy holy name—"to the Lord our God belongs mercy and forgiveness, though we have rebelled against him." Sinful as we are, thou hast encouraged us to come into thy presence to supplicate thy forgiveness, and hast assured us, thou art more ready to hear than we are to pray. Oh! wash us from our pollution, thou God of mercy, in the blood of Jesus, that only fountain opened for sin and uncleanness. Cleanse our hearts from every defilement, and grant that all our thoughts, words, and actions, may be in unison with thy holy precepts.

We supplicate thy blessing, heavenly Father, upon our beloved country: keep all our citizens under thy holy protection—inspire their minds with a love of thy laws, and an obedience to thy will—prosper them in all their lawful pursuits—make them sensible of their civil and religious blessings, and continue those blessings to them and their posterity, to the latest period of time.

Bless thy servant, the President of the United States. Endue him with thy Holy Spirit, and enrich him with thy heavenly grace, and direct and govern him in all his doings. Bless, we beseech thee, all who are in authority over us, and extend to them the teachings of thy grace, that they may wisely govern and faithfully protect the people committed to their care. Bless the religious institutions of our country, thou God of love;—and while we are permitted to worship thee agreeably to the dictates of our consciences, may it be our delight to cultivate a spirit of peace and good will with each other, that the God of love and peace may be with us.

Inspire our minds, we beseech thee, with gratitude, for all those political blessings with which we have been and still are favored; for those individuals who have been raised up by thy Providence to succor us in the hour of danger; and whose efforts in behalf of our nation have been crowned with success. We thank thee in particular, most gracious God, for the services of that individual, whose removal from this vale of tears has brought us together at this time. It was in an hour of great national distress that he assisted in the councils of our country; and it was from that assistance rendered us in that hour of tribulation, that the gratitude of the nation was excited, and that he was elevated to the first seat in our empire. We have seen him, blessed God, in his old age struggling with distress, and we thank thee for thy sustaining care over him, in the season of his trials. We thank thee that it was thy good pleasure to bring his life to a close on the day of his country's nativity, and that he departed this life surrounded by those who softened his pillow by their tenderness, and who respected and honored him in his death. To those near relations who have survived him, be thou pleased to extend thy fatherly compassion. Throw around them the arms of thy love, and may thy bosom, blessed Jesus, afford them an asylum in their sorrows.

Take us all, gracious God, into thy holy keeping; preserve us from evil, temporal and spiritual; make us grateful to thee for all thy mercies; bring us all home to a saving knowledge of the truth, as it is in Christ Jesus. And when we have finished our earthly course, bless us with that rest which remaineth for the people of God. We ask these blessings, heavenly Father, for Jesus Christ's sake, to whom, with thee and the Holy Spirit, be present and everlasting praises. Amen.

CONSECRATION OF CHRIST CHURCH, NASHVILLE, TENNESSEE.

On Wednesday, July 6th, the new Episcopal church in this town was solemnly consecrated by the name of Christ Church, and dedicated to the worship of Almighty God. The sacred ceremonies were performed by the Right Rev. William Meade, Assistant Bishop of Virginia, with the aid of the Rev. Mr. Otey, of Franklin, and the Rev. Mr. Weller, pastor of the new church. They were of the most interesting and impressive character, and the sermon by the Bishop was remarkably appropriate, instructive, and eloquent. On the same day the rites of Confirmation and the Lord's Supper were administered.

The new edifice is one of the neatest, most convenient, and most appropriate buildings of the kind in the Western country. It is perhaps rather too small, if regard be had to the rapid growth of our population and to the probable future accessions to the Church. It is however amply large enough for present emergencies, and will, we presume, make draughts sufficiently heavy upon the resources of the congregation.—It is very eligibly situated at the corner of Spring and High streets, in a central and elevated part of the town, in the vicinity of the other churches, and yet sufficiently remote from them. It is built in the most substantial manner of rough stone, and will, when completed, be covered with plaster and pencilled in imitation of hewn stone. Its exterior will be grand and imposing, being a very pure and chaste specimen of Gothic architecture, with large buttresses, high arches, battlements and pinnacles. Its windows are spacious and elevated, with small panes of glass, (306 in each window) which have an appropriate antique appearance.

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* [So the English Reviewer. This Sermon was published by the Protestant Episcopal Press.—*Ed. Churchman.*]

† See Mr. Allen's Sermon, *Remembr.* for last month, p. 677.

‡ In almost every part of the diocese of New-York, resolutions of the churchwardens and vestries vie with each other in expressions of "veneration for a beloved friend and pastor, and a high sense of his promptitude, unexampled zeal, and unwearied exertions to promote every object connected with the best interests of the Church, of which he was one of the most able, disinterested, and indefatigable servants."—*Resolutions of Trinity Church, New-York.*

"Resolved, That the members of this Vestry have heard with the deepest grief of the loss which they, the diocese, and the Church at large, have sustained in the death of the Right Reverend Bishop Hobart; they are desirous of thus recording their sorrow, and the unqualified respect and affection with which they regard their late diocesan.

"That in their estimation, the Church in this diocese is chiefly indebted, under Providence, for its rapid increase, and its present peaceful and flourishing condition, to the wisdom, zeal, energy, self-devotion, and piety of its late Bishop, in whose character were beautifully combined, virtues that dignify and adorn our nature, varied talents of the highest order, piety deep and unaffected, a heart replete with affectionate sentiments, and a deportment that won the confidence and love of all that knew him."—*Resolutions of the Vestry of Grace Church, New-York.*

To the same effect, varying in form of expression only, but emulous of each other in sentiments of admiration and esteem, are the resolutions of no less than thirty other Churches and religious societies, contained in an *unfinished* pamphlet now before us; the members thereof, both clergy and laity, determining to wear the customary badge of mourning for thirty days, and the interior of the Churches throughout the diocese being hung with black until the festival of Christmas.

§ For the service of Trinity, however, which being the oldest in the city, is styled the mother-church, and two other large churches in connexion with it as chapels of ease, three assistant ministers are appointed, who officiate alternately. The Rev. William Berrian, D. D., a relation of the Bishop; the Rev. Benjamin T. Onderdonk, D. D., and the Rev. J. F. Schroeder, A. M.—men of sound learning and piety, whose laborious and conscientious fulfilment of their duties would do honor to any Church.

* The Rubric of the American Communion Service, appoints that a hymn should be sung in this place.

* The dying exclamation of Archbishop Whitgift.

† Address of the Rt. Rev. H. U. Onderdonk, before the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania. January, 1829.

The principal floor of the church is elevated six feet from the pavement, and leaves room for a basement story, which being sunk four feet below the surface, is of course ten feet high, and affords a spacious and convenient apartment for a lecture room, Sunday school, &c., and likewise an apartment for a vestry, which last is connected by a private staircase with the pulpit and chancel, so as to enable the clergyman to enter the church and retire without passing through the nave or part occupied by the congregation. The basement story will be found exceedingly convenient and useful, not only for the purpose above mentioned, but for occasional meetings of the congregation and of others, thus leaving the body of the church, as it ought to be, *exclusively* for public worship and the preaching of the Gospel.

The building is 53 feet front on Spring-street, including the buttresses, by 73 feet on High-street. Its height from the floor of the basement story to the ceiling of the church is 35 feet, and from the street to the top of the tower 70 feet. The main entrance is from Spring-street by eight stone steps, under a high Gothic arch twelve feet wide, into a spacious vestibule extending the whole width of the church, at each end of which are stairs leading *up* into the galleries, and *down* into the basement story. There are entrances likewise, level with the ground, at each end of the vestibule, from High-street and the opposite side of the building, affording convenient avenues to the apartments below, as well as, by means of a few steps inside, to the principal story, and (without interfering with the main entrance) by the stairs, to the galleries.

The body of the church is 55 feet long and 45 feet wide, containing sixty-six pews below with a spacious gallery on three sides intended to contain, besides the organ loft and seats for the choir, twenty-four comfortable eligible pews. The interior is finished in a highly and appropriate, tasteful, and elegant manner, with uniform reference to the Gothic style. The pulpit and chancel are judiciously arranged and beautifully decorated.

National Banner.

CONSECRATION OF GRACE CHURCH, SAYBROOK—CONN.

The religious solemnities connected with this consecration, took place on the 16th inst. At half past ten, the procession moved from the house of Richard W. Hart, Esq., and entered the edifice about to be consecrated to the worship of Almighty God, repeating the 24th Psalm. The instruments of donation and endowment were read by the Rev. William Jarvis: the sentence of consecration was read by the Rev. Ashbel Steele, and Morning Prayer by the Rev. Dr. Wainwright, of New-York. The consecration sermon, by the Bishop, from the words, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," (Gen. xxviii. 17.) was delivered with a fervor and engagedness, which commanded the deep and silent attention of the numerous audience, assembled to witness and bear a part in the solemn services of the day.

After the sermon, the apostolic rite of confirmation was administered to four persons; and was followed by an address from the Bishop to those who had thus come forward to renew and ratify before the Church their covenant with God.

It must be a source of pleasing encouragement to the little band of Christians, by whom the arduous undertaking has been achieved, that so many of their brethen from a distance were present at the opening of their Church. Among them, was a large party of ladies and gentlemen from Hartford, including the organist and a part of the choir of Christ Church, who generously rendered their assistance on the occasion. From Chatham, Middletown, Hebron, Norwich and New London, as well as from the neighboring parishes of Essex and Guilford many also came. The Bishop was attended by *fifteen* clergymen of the Episcopal Church, an unusually large number to be assembled on such an occasion. The music was excellent: and when the exercises were brought to a close, the sentiment I believe was universal, that the day had been one of uncommon religious interest to the children of Zion.

The edifice, which was consecrated by the name of Grace Church, Saybrook, is a beautiful Doric structure of wood, measuring 48 feet by 36 on the outside. The front is surmounted by a square tower, in which hangs a fine-toned bell, the gift of Elisha Hart, Esq. weighing 925 pounds. The orchestra is furnished with a sweet-toned organ of six stops, manufactured by Mr. Erben, of New-York, and presented to the parish by Richard W. Hart, Esq.

It appears from the parochial report of the Rev. Mr. Steele, by whose faithful exertions the parish of Grace Church has been gathered, that it is but a year and a half since the services of the Church have been regularly held in the village. In this short space of time has the arduous task of erecting a Church been happily accomplished; and now, they are desirous of engaging the services of a clergyman for the whole of the time, and feel able and willing to give him a competent support. The liberality of two individuals of the parish has in a great measure contributed to this result. In addition to the plot of ground occupied by the Church, Richard W. Hart, Esq., has made a donation of $5,000 to the parish, the interest of which is to be appropriated to the support of religious ministrations, on condition that the parish raise $150 annually for the same purpose. To Elisha Hart, Esq., the parish are also indebted for a piece of land, estimated to be worth $700, one half of the income of which is to be appropriated for ever to the relief of indigent persons, and the other half to the support of the clergyman. Such examples of Christian munificence deserve to be recorded, that they may provoke others to love and good works.—*Episcopal Watchman.*

From the Family Visiter.

BISHOP MEADE AT CINCINNATI.

It is a cause of gratitude to God, for causing, by his gracious providence, Dr. Meade, who by his learning, eloquence, and Christian virtues, holds a distinguished rank in the prelacy, to visit our western Zion.

In his visit to Cincinnati, he preached in both churches, with great interest to the crowded congregations, who listened with the deepest attention to his edifying discourses. After descending from the pulpit, the Rector of St. Paul's Church requested him to deliver an address to the Sunday School scholars, who, with their teachers, were gathered around the altar. The request was cheerfully complied with. I need not say it was such an address to the lambs of the flock as became one of the chief pastors of the Church. The importance of early piety was earnestly enforced; and the zealous Sunday School teacher exhorted to persevering endeavors in the discharge of his important trust. The Bishop pointed out, in the most interesting manner, the duty devolving on the members of the Church, and the parents, in aiding the teachers in training up the young for future usefulness. The children will long have cause to remember the faithfulness with which the Saviour was held up to them as the model of their lives; and heaven as the reward of faithful obedience.

As the duty of the Christian soldier was pointed out by the Bishop with much humility, I could not but think of the singular coincidence *of the sons of the aids to* Washington *and* Lafayette *standing near to each other*—the Bishop being the son of Col. Meade, and one of the Vestry the son of Gen. Neville.

May the good Bishop go on in his arduous labors till he shall inspire, by his forcible appeals, many a soul to take lasting encouragement in the Christian warfare: and the rising generation especially, to fight manfully the good fight of faith, and continue Christ's faithful soldiers to their life's end!

A Sunday School Teacher of St. Paul's Church.

MISSIONS IN THE WEST.

For the Churchman.

REPORT OF BISHOP MEADE TO THE STANDING COMMITTEE OF TENNESSEE.

Dear Brethren and Friends,

Having now performed those episcopal duties which you were pleased to request of me in behalf of your infant Church, it becomes me to leave with you a brief statement of the same. Most cheerfully, indeed, would I have performed many more of the same kind, had Providence been pleased to prepare the way for them. Your beginning is yet but small; let it be our prayer and earnest endeavor, that its latter end may greatly increase.

At the time previously appointed, that is, on the 22d of June, I reached *Clarksville*, in company with the Rev. Mr. *Giddinge*, a missionary of our Church in Kentucky, who has occasionally extended his labors to that place. Here we were met by the Rev. Mr. *Weller*, from *Nashville*. The kindest attentions were shown us, and especially that which is so grateful to the heart of him who preaches God's word to dying sinners, a ready attendance at the house of worship, and a serious deportment while there. I officiated twice, and the Rev. Mr. Weller once. There are, I am informed, a goodly number of persons in this growing town, and the vicinity thereof, who would be pleased to have the services of an Episcopal minister, and if one of a suitable character could be found, who would combine the office of minister with that of teaching, there is reason to believe that this place would afford a field of much usefulness to him.

On the day following these services, Mr. Weller and myself proceeded to *Nashville*, where I spent three days, performing various religious services in the Masonic Hall, the new church not being yet in readiness for consecration. The congregations were good, and the attention encouraging to the preacher; the labors of the present minister have received the Divine blessing. A congregation, quite respectable for its size and character, has been collected, and with the reasonable prospect of a steady increase. The responses of the congregation are made with considerable animation, and we trust from sincere hearts. A large and very excellent church has also been erected. I left Nashville on Monday morning, accompanied by Mr. Weller, and proceeded to *Franklin*, where the Rev. Mr. *Otey* has been laboring for some years, and where he has succeeded in raising a very respectable congregation, which is very affectionately attached to him. In this place I officiated several times, administered the rite of confirmation to *five* persons, and laid the corner stone of a new church, on which occasion the Rev. Mr. Otey delivered a suitable and very animated address. On Wednesday, we proceeded to *Columbia*, and on the day following commenced our religious services, and the duties of the Convention, which were continued for several successive days; during this time many religious exercises were performed by myself and the brethren present. On Saturday, the corner stone of a new Episcopal church was laid in Columbia, on which occasion I delivered an address to a large and attentive audience. On Sunday morning at six o'clock, the rite of confirmation was administered to *four* persons, in the presence of a goodly number of attentive and devout worshippers. In the forenoon, the Lord's Supper was administered, and in the afternoon and evening, the usual services of the sanctuary concluded the meeting. The erection of a new church in this place, will, I trust, by the divine blessing, be instrumental in furthering the cause of our Zion. The prospect of raising a respectable congregation is already sufficiently promising to encourage hope, and suitable exertion. The Rev. Dr. Stevens is officiating here.

On Monday morning we retraced our steps, and reached *Franklin* in time for me to preach at candle-light. At six o'clock the next morning we had another meeting, when I administered the rite of confirmation to two others. I then proceeded to *Nashville*, to be in readiness for the interesting services of the following day. The new church was now prepared for consecration, and on Wednesday morning, when filled even to overflowing, it was according to our solemn forms set apart from 'all unhallowed and worldly uses,' and dedicated to the service of Almighty God. After the appointed services I preached a discourse appropriate to the occasion. In the afternoon, when we again assembled, the rite of confirmation was administered to eight persons: (I had, at an early hour in the morning, in a private house, but in the presence of several of the congregation, confirmed one person providentially prevented by sickness from being present in church:) the Lord's Supper was also administered to a considerable number. Thus closed the services and duties of my Episcopal Visitation.

Allow me now to congratulate the members of your Committee, and all the friends of the Church, upon the success which has already crowned the efforts which have been made in its behalf in the diocese of Tennessee. Sufficient has been granted to encourage others to come to your assistance, in the hope that similar efforts will be attended with similar success in other places. Truly rejoiced was I, to see three young men whom God was preparing for this holy work. May they soon be ready to enter on their labors, and prove efficient assistants to the little band which has engaged in the arduous but most blessed duty of raising up our Church in the extensive regions of the West! May their example be followed by many others; and with the increase of population and intelligence, may there be proportioned increase of the ministers and churches of our Zion. On the zeal and piety of those ministers and laymen who have undertaken the work, much will depend. Your fellow citizens and fellow Christians, will form their estimate of the Church from your lives and conversation. That God may give you grace to be faithful, and abundantly bless all your endeavors, is now, and ever shall be, the prayer of your friend and brother in the Lord:—

W. Meade,
Assistant Bishop of Virginia.

It is not the painting, gilding, or carving that makes a good ship; but if she be a nimble sailer, tight and strong, to endure the seas, that is her excellency. It is the edge and temper of the blade, that makes a good sword, not the richness of the scabbard; and so it is not money or possessions that make man considerable, but his virtue.—*Seneca.*

The following documents are presented to the readers of the Churchman, by the consent of the parties concerned.

New-York, July 25th, 1831.

To the Standing Committee of the Protestant Episcopal Press—

Gentlemen,—The undersigned, to whom, in connexion with Bishop Onderdonk,* the posthumous works of our late beloved Diocesan, were, by bequest intrusted, have noticed with much regret a *circular* relating to the publication of these works, on the pages of the "Churchman" of the 16th inst., and bearing your signatures. A regret, arising from the conviction that that circular is calculated to convey to the public mind erroneous and hurtful impressions—impressions which we are convinced you would as sincerely deprecate as ourselves.

In the first paragraph of your circular, in which you set forth the reasons of its publication, you say that "you are aware of the prevalence to a considerable extent of an expectation, that the posthumous works of your late revered Diocesan were to be published by the Institution, under your direction; and that you regard the expectation as *not groundless*, considering the facts, that in very *similar circumstances* the posthumous works of Bishop Ravenscroft were sent *from North Carolina* to the Protestant Episcopal Press; and that the very latest act of Bishop Hobart's life, was to testify, by a provisional legacy, his confidence and interest in the Protestant Episcopal Press: and you proceed to show, and we think conclusively, that *no want of liberality* on your part, towards your benefactor's family, interfered to prevent the natural destination of his works."

Now, gentlemen, the public have the right, and they have already exercised the right, of inquiring how it comes to pass, that in a case so clear, the individuals to whom the works were intrusted, should have so entirely disappointed this "*natural*," *well-founded* expectation, and with such injury to the Press, as to call for a public defence. And where is the answer to this inquiry? It must exist somewhere, as men do not, in matters of such importance, act without motive. That you were aware of that answer, we cannot doubt; and our complaint is, that you should not have given it to the public, at the same time that you gave the grounds for the inquiry: had you have done so, we should now be saved from the unpleasant necessity of furnishing this explanation.

The answer, however, is simply *this*. We had *reasons*,—let *the public* judge of their validity,—for doubting whether the *supposed general expectation* was altogether *just*. We were well aware of, and we think not indifferent to the importance of the Protestant Episcopal Press. We knew, too, the deep interest felt in that Institution by our deceased Diocesan. But we knew, also, that he had private friends—*publishers*—to whose kindness he felt himself much indebted; whose names appear on the title page of all his published works, and towards whom he expressed "in the latest act of his life" his confidence and regard, by naming one of them among the executors of his *will*. And it was our firm conviction that, under these circumstances—circumstances by no means analogous, as your address supposes, to those attending the works of Bishop Ravenscroft—*a portion* of Episcopalians at least, would naturally look for the publication of the Posthumous Works of Bishop Hobart to the gentleman in whose hands they have been placed. And that it would be an act of injustice to these gentlemen to withhold from them the publication of these works, as the author had afforded them in this respect his undivided patronage to the day of his death.

Honestly entertaining this view of the matter—whether correctly or incorrectly, we do not here argue—application was made to us for the publication—*first* by the Messrs. Swords, and afterwards by the Protestant Episcopal Press, both offering *the same terms* and *assuming the same risks.*

At this stage of the affair, gentlemen, your agent addressed *to one of us*, and *not*, as stated in your circular, to the executors of Bishop Hobart—who, as a body, was no way concerned—a communication setting forth sundry reasons, sound ones perhaps, why the works should be published by your Institution. In consideration of this, and for the purpose of a friendly interchange of views with you upon the subject, we requested a meeting of your body. It was at this meeting, which by your records, was held December 1st, 1830, that we gave you "assurances"—to employ your own language—"that no contract for the publication should be entered into, without a further conference with you." But is it true that we did not act in accordance with these assurances—with their very spirit and letter?

It is thought, and by others besides ourselves, that the following passage in your circular implies that you consider *us* as guilty of forfeiting our pledge in this transaction. You say, "So implicit was the reliance of the Committee upon these assurances, combined with their own previous offer, that after further communication with the gentlemen intrusted with the works, they requested their agent to give information of their readiness to proceed in the publication with all despatch; postponing every business that might interfere, they being at that time in daily expectation of receiving a copy."

Now *this implicit reliance, this confident expectation, this advanced preparation,* would certainly seem to involve some engagement on our part, either public or private, direct or implied, which we neglected to fulfil. That there existed not the *slightest* ground for such a charge, we declare, and rest our declaration upon the facts of the case.

In the interval from the 1st of December to the 21st of February following, *no communication was* had between "the gentlemen intrusted with the works" and the Standing Committee of the Protestant Episcopal Press. It is true that one of these gentlemen having in hand the preparation of the said works for publication, did often speak to individuals connected with the Press, as he did to others, of the difficulties and progress of this preparation, and the probable time of its termination, so far as it regarded one volume. In these conversations, however, no pledge was given or *intimated*, as to the place of publication; although desires were expressed on his part, from the attitude in which the question then presented itself to his mind, that that place might be the Protestant Episcopal Press.

But what did we do to meet the "assurances" we had given, that "no contract for the publication should be entered into without further conference with the Committee"? On the 21st February, one volume then being in a forward state of preparation, we made inquiries with a view to a final settlement of the affair; first of the Press, and then of the Messrs. Swords, respecting the terms of publication and the responsibilities willing to be assumed; presenting at this time "a definite statement of the contents, size, and form of the proposed publication." In answer to our inquiries, *the same terms*, and the *same responsibilities*, almost in the *same words*, were proposed by both establishments.

Whilst endeavoring to come at *the right* in the midst of the perplexities which this aspect of the subject had assumed, a proposition with a view to our relief was made by one of the firm of the Messrs. Swords, that the copyright of the first edition of a thousand copies should be disposed of to the highest bidder; at the same time accompanying the proposition with an offer.

Before acceding or determining to accede to this proposition, we went directly to your agent, and stated the circumstances.

Although he seemed to regret the course which the thing had taken, he gave no intimation that any principle was involved in this arrangement which would prevent you from becoming bidders for the copyright, as proposed. Neither was this urged by any one of the conductors of the Press, with many of whom we conferred on this point. We determined, therefore, to adopt this method, and offered the said copyright for sale. Not without the persuasion from various intimations given by yourselves, and particularly from the declaration you have published, "That the terms afforded to the proprietors should be more *advantageous* than could be realized by them at *any other press*," that you would be the publishers. Hence we were disappointed in receiving from you a communication "declining the proposition," on grounds presented in your circular—grounds from which, in the main, we should be the last to advise your departure.

Under these circumstances, however, we had *no alternative*. The Messrs. Swords were the highest bidders; and we appeal to your candor, gentlemen, whether we ought to be represented as having, with respect to our promises or encouragements, acted dishonorably towards you although we made them our publishers.

But there is one thing more in your circular, gentlemen, which we cannot in justice to ourselves, suffer to pass without notice, as it implies at least, *That we have been unskilful in the management of our trust*, or have acted in this matter with too little regard to the interests of the family of our departed Bishop. Your language is the following: "It was, therefore, no want of liberality in the conductors of the Press, but their unwillingness either on the one hand, to jeopardize an institution of the Church, by risking a very large sum on the contingency of sale, or on the other, to *injure* Bishop Hobart's family, by withholding from them a part of the profits of his works, which deprived you of the honor of publishing them." This, gentlemen, is the language you hold, and with the knowledge that our determinations were fixed to dispose of the copyright of the first edition, or rather with the knowledge that we *had* disposed of it. Now you have an unquestionable right to your opinion as to the mode of publication best calculated to promote the interests of Bishop Hobart's family; but we put it to yourselves, whether you have a right to give publicity to that opinion, when by so doing you obviously cast a censure upon us for entertaining opposite views. You think that by purchasing the copyright, you would *injure* the family of our deceased Diocesan, and consequently that by conveying it, *we have* injured them. We cannot suffer this your judgment to go before the public unattended by the reasons why we dissent from it, and think ourselves fully justified in the course we have adopted. The offer made us by the Messrs. Swords was looked upon by impartial judges, whose counsel we sought, as a very *liberal one*, coming within the whole possible avails by *too small* an amount, in the view of some, to pay for the actual risks. Be that as it may, the family, and the immediate friends of the family of Bishop Hobart, regarded the *security* of the sum offered as preferable to any *contingency* within the verge of *possibility*, how promising soever. Hence we closed with the proposal. But not, however, without the distinct understanding, that the works should be published under the direction and for the benefit of Bishop Hobart's family; believing as we did, that no publishers would be warranted in purchasing the copyright upon any other conditions. The "Prospectus," therefore, to which your circular adverts, was issued by ourselves.

Sufficient reason, we believe, will appear to you, gentlemen, in the body of this communication, to justify our making it. We were unwilling to be regarded as unfair or dishonorable in any of our transactions; our high office as ministers of Christ being here involved; while we were no less unwilling to be viewed by yourselves or the public as unfriendly to an Institution of such importance to the Church as the Protestant Episcopal Press. We know and appreciate your zeal, gentlemen, in your efforts to preserve the honor and promote the unembarrassed usefulness of that Institution. And we ought not to be surprised, perhaps, that this zeal should in this instance have led you into an act liable to erroneous and injurious misconstruction, and it is so far as in our power to prevent this misconstruction that we submit to your consideration the above statement. Believing that you will, with your accustomed frankness and good feeling, make no delay in correcting the unfavorable public impressions occasioned by your Circular,

We are, gentlemen, with much respect,
Your friends and obedient servants,
William Berrian,
L. Silliman Ives.

Press Buildings, August 2d, 1831.

To the Rev. William Berrian, D. D., and the Rev. Levi S. Ives, D. D., Trustees &c., of the Works of Bishop Hobart—

Gentlemen,—Your letter of the 25th ult. is at hand. Its contents have been duly noted.

In reply, we beg leave to say that it was no part of our intention to give our circular an *accusatory* form, either in fact or by inference; and in so far as our language can be construed into an impeachment of the acts or motives of the gentlemen (not executors) having charge of the Works of Bishop Hobart, such construction is most explicitly and cheerfully disavowed.

In the publication of our circular, we had but *a single object in view.*

Intrusted as we are with the management and direction of a most important institution of the Church—an institution of which our late beloved Bishop was the President, and which shared largely in his solicitudes, we could not but feel how much its prosperity and usefulness might be affected by any circumstance which to the public might appear like the withdrawal of the confidence and patronage of the family, and immediate friends of the family, of one, the influence of whose name, whether living or dead, could not, in our estimation, be otherwise than of the most essential importance to the future well-being of the noble institution committed to our management. We believed that the questions would be generally asked, How does it happen that the Protestant Episcopal Press, of which Bishop Hobart was President, and which had received such unequivocal marks of his favor and approbation, is not the publisher of his Posthumous Works? Is it at all attributable to the gentlemen conducting that institution? Have they not with reasonable diligence sought this work? Have they not been sufficiently liberal in their offers? We supposed, perhaps erroneously, that the public would judge us by the *simple fact* of the works of Bishop Hobart being published *elsewhere:* and that this judgment would have a most seriously prejudicial effect upon the gradually extending operations and influence of the Protestant Episcopal Press throughout the Church in this country. To satisfy the public, therefore, that we had not been negligent of our duty in the premises, and to neutralize as far as possible the apprehended injury to the Press, and through it, to the Church at large; and not by any means to criminate the conduct of the gentlemen intrusted with the publication of Bishop Hobart's Works, it was, that we issued our Circular. In doing so, we felt not authorized to go beyond a simple statement of the material facts connected with the transaction, as collated from our records.

If we now stand before the Episcopal public entirely *exculpated* from any blame for not being the publishers of these Works, and have warded off the apprehended danger, our *only object* is fully accomplished.

We know that you were placed in a peculiarly trying situation by the force of existing circumstances; yet are we constrained to say, that in our judgment, the *public* should have prevailed over the *private* considerations bearing upon the case;—while, therefore, we do not hesitate, with deference, to express our opinion that the Works of its late President and patron should have been sent to the Press for publication without consultation with the conductors of any other establishment, yet we are far from wishing or intending to arraign your conduct for not doing so.

We know you too well, and appreciate too highly your honorable characters, both as gentlemen and Christian ministers, and the deep interest you have always manifested in the prosperity of our Institution, to become the instruments, either directly or inferentially, of placing you before the public in any other light than that of clergymen fully entitled to, and actually possessing, our warm and decided friendship, confidence, and esteem.

Had we been conducting the Press on our own account, as individuals, nothing would have been more manifestly improper than for us to have appeared before the public with our Circular. But when it is considered that we are acting in the highly responsible character of *Trustees* for, and guardians of the interests of one of the most important *Public* Institutions of the Church, whose influence will be felt in the remotest corners of our country, we are fully persuaded that we shall be held blameless for the manifestation of great sensibility under circumstances calculated, as we believed, and as we think the Episcopal Public will believe, to alarm our apprehensions of danger to that Institution.

In reference to the important principle we have laid down, for the government of our future conduct in the management of the affairs of the Press—"*that we would not become bidders in competition with the trade for copyright,*" permit us in conclusion to say—that whatever might have been our undefined individual notions on the subject, *anterior* to our being called upon *officially* to decide the point, of this we can assure you—that it received from us a most careful and deliberate examination under a full sense of our responsibilities, and that we came to the conclusion with entire unanimity—that it did not constitute any part of the design of the original founders of this Institution ever to compete with the *Trade* for the possession of copyrights, but only to publish Bibles, Testaments, Books of Common Prayer, Tracts, Books of Devotion, Sunday School Books, Reports of Societies, Conventions, &c. &c., and such other works of a different description as the confidence which might be reposed in us by our Episcopal brethren, might induce them *voluntarily* to put into our hands. We trust, therefore, gentlemen, that neither yourselves nor the public will blame us for settling an important principle on the first occasion on which circumstances had imposed upon us that duty.

With great respect we have the honor to be,
Gentlemen, your obedient servants,
Benj. M. Brown,
Chas. N. S. Rowland,
Henry Cotheal,
Charles Keeler,
Lewis Curtis,
George C. Morgan,
Floyd Smith,
John V. Van Ingen, *Agent,*
W. R. Whittingham, *Editor.*

THE CHURCHMAN.
SATURDAY SEPTEMBER 3, 1831.

Appointments of the Bishop.—Sunday, September 4, New-Hartford, A. M.; Utica, P. M.; 5, Paris; 6, Oriskany, A. M.; Rome, P. M.; 7, Trenton, A. M.; 8, Norway, A. M.; Fairfield, P. M.; 9, Little Falls, A. M.; 10, Johnstown; Sunday, 11, Duanesburgh.

Review of the Funeral Sermons on Bishop Hobart.—We are indebted to the politeness of Mr. Thomas N. Stanford for the use of the number of the Christian Remembrancer containing this article, offered by him in consequence of the request made in a late number of the Churchman.

To Correspondents.—"An Episcopalian" will excuse us, if, while agreeing with him in the principal points of his communication, we doubt the expediency of its insertion in our columns.

"A Warden" is informed that he will find the desired instructions as to the duties of his office, in one of Bishop Ravenscroft's Charges, printed in his *Works*, Vol. I. p. 438.

"C. M. A." on *City Missions*, in our next.

Two or three of the articles under the head of "Miscellany," have been crowded out of several numbers in succession. Although they have lost the freshness of novelty, it was not deemed expedient to pass them by entirely.

Some material errors having been overlooked in the Supplement to No. 22, we place its contents, more correctly given, in the columns of the present number.

Visitation of the Bishop.—We are highly obliged, and are sure that our readers will not be less so, by the following interesting account of the occurrences at Rochester, transmitted by a valued friend. We have taken the liberty to insert his letter, rather than mar its contents with our own pen.

"The visit which we have been for some weeks anxiously expecting, has resulted in the most favorable manner for the interests of the Church, and the high standing of our new diocesan. But one impression seems to pervade the community—that he is eminently gifted for his responsible duties, and determined in the most faithful and conciliating manner, by God's grace, to perform them. After adding to his appointed visitations Lewiston and Medina, which had been accidentally omitted, and laying at Lockport the corner stone of a new Church, I had the pleasure of meeting him at Brockport, a village on the canal, twenty miles west of Rochester. Three or four carriages filled with gentlemen and ladies from St. Luke's congregation went out to attend the services, and escort the Bishop hither in the afternoon. Mr. Whitehouse had preached at Brockport the two previous Fridays, in order to wake up a little attention to the Episcopal forms, &c. But it was the first time that an *Episcopal Visitation* had been extended to the village. The rite of confirmation was administered to one lady at her earnest request—and the scattered sheep of our fold gathered to partake of the Lord's Supper. Including the persons from Rochester, (perhaps one half the number,) about *twenty-seven* enjoyed the privilege, from which many of them had been long debarred. The churches in the place were all tendered with the greatest readiness for the services of the Bishop; but the Methodist was selected as affording an arrangement of chancel more consonant with our own than either the Presbyterian or Baptist. The sermon of the Bishop, from the text "Behold the Man!" was a pathetic delineation of the character of the SAVIOUR as a sufferer, and an atonement for sin,—dwelling upon the distinct features under each of these points, which rendered the Garden of Gethsemane, the Hall of Pilate, and the Cross of Calvary impressive as an example, dear as a consolation, and precious as a hope to the Christian believer. There is a considerable field in Brockport and the parts adjacent for a Missionary; and we trust soon to have one officiating to the few firm members of our Church, who have most steadily, for many years, adhered to 'their first love.'

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* The Bishop's distance from the city, will account for the absence of his name from those of the undersigned.

"In Rochester the Bishop officiated in the morning at St. Luke's—reading the ante-communion service, preaching, and administering the rite of confirmation, to *eighty-seven persons.* Less than a year ago, (August 29, 1830,) the opening of the last week of his earthly ministry, the revered departed one laid hands on *sixty-four* kneeling around the same chancel, all of whom, with one solitary exception, have been admitted to the communion. Those of this year either are, or intend immediately, enjoying the same privilege. The Church was crowded—not less than twelve hundred persons witnessing the striking services. The Bishop has adopted a mode differing from that of his predecessor, in laying his hands upon *one* only at a time, instead of *three,*—thus repeating the benediction over each candidate singly. Where the number is small it is more impressive, and perhaps more rubrical, but the detention of the candidates in a standing posture for so long a time as the service and the subsequent address consume, is a serious inconvenience, when the number is large, and the system enervated by the heat of the weather. The Bishop's address at the close is an impressive and instructive appeal—reviewing the baptismal obligations severally, and enforcing the solemnity of the deliberate renewal of them. But if I might venture to give such an opinion, I would say, it was too long for the circumstances under which it was delivered—the candidates of course continuing standing without support, under the combined embarrassing effects of agitated feelings and physical exhaustion.

"The physical powers as well as the mental energies of the Bishop, are surprising. Notwithstanding the immense fatigue of the previous weeks, during which he had been constantly travelling and preaching—some days doing what was equal to five ordinary services,—he came as fresh into the pulpit on Sunday morning as if he had been quietly occupied during the week in his study. In his third sermon, in the evening, the compass of his manly voice, and the rapid energy of his manner, remained entirely unaffected, though the heat during the day had been excessive.

"St. Paul's—our new and beautiful Church, was, in the afternoon, crowded; and *twenty-one* persons presented for confirmation, by the Rector elect, (the Rev. Mr. Colton,) as the first fruits of his esteemed labors. The new bell, weighing 2600*lbs.*, by a happy coincidence, ringing for the first time on that occasion. Of the exterior architecture of this noble edifice—the novelty and splendid finish of the interior, the Bishop frequently expressed his admiration. The sermons on both these occasions were masterly efforts in composition and delivery—but he reached the heart most in the *evening*, at *St. Luke's*, where the Prelate became the earnest Parish Priest—dwelling upon the thrilling inferences to be deduced from the *angelic* joy over the penitent sinner; pressing on all the unconverted around him immediate repentance by the claims of GOD's authority, and the SAVIOUR's love—the sympathy of angels, and the spirits of the departed with our state—and the lamentable uncertainty of delayed resolutions.

"On Monday morning the Bishop was accompanied by Mr. Colton and Mr. Whitehouse to Penfield, about eight miles distant; a parish which has been supplied by Mr. Whitehouse with a third service on Sunday evenings. The congregation there was not large, but being principally composed of Episcopalians, presented an encouraging appearance. *Six* came forward for the imposition of hands, four of whom have been recently baptized.

"The Bishop was met there by Mr. Hickox, of Palmyra, who took him on in the afternoon of the 22d, in excellent health, and animated by the prospects of the Church in the west,—leaving us all, as a community, deeply impressed with his evangelical zeal and untiring assiduity—and as clergymen, truly grateful that the Great Head of the Church has raised by the suffrages of the majority, one so likely to conciliate all, and bear on the standard of the Church in faith, and zeal, and consistent attachment to her peculiar institutions."

The following paragraph describes the circumstances of the Bishop's visit to Lockport, alluded to in the preceding letter.

"On Friday, the 19th inst., according to a notice given in our last, the corner stone of Christ Church, in this village, was laid with appropriate solemn ceremonies, by Bishop ONDERDONK. At the place of worship—the large and commodious room in the Brick Block—the services, and especially the lessons of Scripture, had been chosen in reference to the subject of erecting houses for the worship of ALMIGHTY GOD; and on the same subject the Bishop preached an eloquent and very satisfactory sermon. After the sermon, the ancient apostolical rite of laying on of hands, or confirmation, was administered, followed by a most impressive address to the recipients of the rite, replete with evangelical piety and spiritual edification. The interesting services were closed by a hymn adapted to the occasion, appropriate prayers, and the apostolic benediction. The congregation then marched in procession to the place prepared for laying the corner stone of a building to be erected thereon for the purposes of Christian worship and instruction. The ceremonies were witnessed by a numerous concourse of people with thrilling interest and delight. In a leaden box, enclosed in the mason work, the usual documents and memorials were deposited. In all the ceremonies of the day, the Bishop was assisted by the Rev. Mr. BURY, of Detroit, with the Rev. Mr. BROWN, Rector of this parish. We cannot close this brief notice, without offering our hearty congratulations to the inhabitants of our village and neighborhood, on account of the brightening prospects which were opened to our view with an effect so pleasing as on this joyful occasion. And we must not withhold our congratulations from the Episcopal Church of our state in general, in regard to the distinguished blessing of such a Bishop. His public exercises clearly evince talents of a high order; and in both public and private, his whole deportment is such as would become a successor of the apostles in the best and purest days of the Church."—*Lockport Bal.*

MISSIONS IN THE WEST.—We invite the attention of our readers to the interesting communication under this head, giving the official detail of the proceedings of Bishop Meade in Tennessee.

BISHOP BOWEN.—Many of our readers may have learned that the respected Bishop of South Carolina was under the necessity of leaving his diocese some months since, for the purpose of trying a sea voyage and a short visit in Europe, for the benefit of his health, which has been in a very precarious state. We are happy to learn that he has received much greater benefit than was anticipated by his friends, from this excursion. We have seen a letter from Charleston, S. C., to a friend of the Bishop's in this city, from which we are permitted to make the following extract:

"It affords me real pleasure to state to you that I have received five letters from him; in each he mentions the improvement in the state of his health. The last reached me yesterday. He observes, 'I am quite well and in good spirits, and realizing much of what I have been so often told of the pleasure of travelling in England.' He has had the good fortune of being present at the meeting of the Society for Propagating the Gospel in Foreign Parts, and was received in the Committee-Room, before the hour of business, with great cordiality, and became acquainted with the Archbishop of Canterbury, the Bishop of London, and many other Bishops and dignitaries. He passed two days with the Bishop of London at his palace."

To the Editors of the Churchman.

WILL you allow the Rector of St. John's Church, Fayetteville, to record on the Churchman page his grateful acknowledgments to the Bishop, Clergy, and Laity, of the Protestant Episcopal Church in the Diocese of Connecticut.

The generous sympathy of that highly respectable body in the affliction of my congregation, the invariable kindness, and the very delicate attentions received while prosecuting through that diocese the object of my mission, have awakened within my bosom the most lively emotion. Amid the pecuniary pressures consequent on the unusual number of new churches now erecting, or just completed within this interesting diocese, it has nevertheless contributed the sum of $1,269 44 in aid of the fund for rebuilding my church. Accept my unfeigned thanks, beloved brethren. He who giveth "beauty for ashes" will not be unmindful of this "work of love;"—"verily there is a reward for the righteous."

New-York, August 26, 1831.

RELIGIOUS TASTE.—None can deprecate more sincerely than we that criminal fastidiousness which revolts from the presentation of Scriptural truth in its naked majesty and strength, or

—dreads to mention hell to ears polite.

But while it is possible to err, and err dangerously, in that extreme, there is hardly less danger in its opposite. The Gospel is wronged as grossly when presented in a dress at utter variance with the modes of thought and feeling of those to whom it is offered, as when veiled in the frippery of false delicacy. Our blessed LORD, and after his example, the inspired promulgers of Christianity, accommodated their style and tone of preaching, not only to the *need* of those whom they taught, but also to their *habits* and *tastes.* There are few now so ignorant as to be unaware that this is the cause of the extreme frequency of figurative language in discourses and treatises professedly didactic or argumentative, as well as of the choice of the parabolic form for so large a proportion of our LORD's personal teaching.

By parity of reason—if our LORD adapted his language and mode of teaching to the intellectual habits of his hearers, his ambassadors at the present day are bound to have the same regard for those to whom they are sent. To do so, by presenting the truths of the Gospel, though entire and unalloyed, yet in a form adapted to the altered habits and tastes of modern times, and to the more phlegmatic constitutions of the European and western world, is no shrinking from the full discharge of duty—no temporizing with a world at enmity with GOD—but mere faithfulness to Him for whom they act.

Yet there are many—and the error seems to be growing at the present day, and especially in our country—who deem that the essence of a faithful statement of the Gospel consists in adopting the very tone and manner of its first preachers; without considering whether, in the first place, *they* have *a right* to assume that tone, or whether if they had, its adaptation to their ends would equal that which it had to the purposes of the inspired teachers? A writer in the last 'Western Recorder,' for instance, employs a column in collecting the harshest objurgations of false teachers to be found in the Old and New Testaments, and contending for the right and duty of applying them to unfaithful ministers at the present day. The apostle James, one would suppose, has been sufficiently explicit on this subject to discourage any one of ordinary modesty from such an attempt:—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is One Lawgiver, who is able to save and to destroy: who art thou that judgest another?" Yet, nothing intimidated by this searching expostulation, the modern Boanerges fearlessly raises his voice, to clamor forth the epithets of "bloody," "liars," "covenanters with hell," "seed of evil doers," "corrupters," "adulterers," "treacherous men," "serpents," "vipers," "hypocrites," "blind guides," "children of hell," "betrayers," "ministers of Satan," and other such like, as specimens of the style of preaching which is essential to faithfulness and success! St. Paul seems to have regarded his office rather differently, when he declared that "GOD had committed" to himself and his brethren "the ministry of *reconciliation*," they being "ambassadors for CHRIST, as though GOD did *beseech*" men by them; they "*praying*" them "in CHRIST's stead, Be ye reconciled to GOD."—But, setting aside the unscripturalness of such railing preaching, our present objection to it is, its *want of taste*—and its departure in that respect from the model set us by the SAVIOUR and his apostles. The epithets and modes of speech—let it never be forgotten—which were in perfectly good taste in the age, and among the people, to whom *their* preaching was addressed, are so no longer. We may be morally certain, from an examination of the whole tenor of their conduct, that, were they placed in our altered circumstances, in these respects their style would be altered. Not that it would be therefore less simple—less earnest—less bold; but its simplicity, and earnestness, and boldness, would assume another form. The commanding, but chaste, energy of Robert Hall, or the polished elegance of Heber, would be far more likely to be the vehicle of the instructions of St. Paul, or St. John, if raised from the dead to preach to the present generation, than the coarse harshness of some modern pretenders to Gospel simplicity.

AMALGAMATION.—The folowing strong testimony is borne by the "Chrstian Intelligencer," the official organ of the Dutch Reformed Church, as to the effect of this prevaling fashion on that denomination.

"The intercourse and interchanges of our ministers with those of other denominations, have had a tendency to bring the external and even the internal structure of our Church somewhat into disrepute. Therefore, its fashion and furniture must be changed to suit the accommodating spirit of the times. Hence ministers and congregations, without any instructions at all, have, in some instances, fallen into the views and practices of their supposed more accomplished and popular neighbors. * * * * * * The inquiries of our correspondent show the unhappy state in which we are—the innovations that are changing the complexion of our Zion, and the necessity that her watchers should shake off their lethargy and awake to her preservation."

THE DESCENT INTO HELL.—A Universalist Editor chooses to misunderstand or misinterpret the Fourth article of the Creed, and the Third of the Thirty-nine Articles,—in which our Church declares her belief that CHRIST "went down into hell," as though they contained the dogma advanced by CALVIN,—that the Saviour literally descended into the regions of the damned. The Church has given her own interpretation of the word "hell" in the Creed and Article, as meaning "the place of departed spirits." It may be that the objector to her faith is unaware of the Scriptural doctrine of *an intermediate state*, and ignorant that by "descent into the place of the departed," is intended merely the existence of the soul in its state of separation from the body. We need not remind our readers of the learned and most conclusive treatise on this subject, appended by BISHOP HOBART to his *Sermon at the Funeral of Bishop Moore.*

NEW-YORK PROTESTANT EPISCOPAL PUBLIC SCHOOL.—This old and important Institution is now open for the reception of pupils. It offers great advantages from the combination of religious and secular education. The attention of our readers in the city, especially of the Clergy, and the Superintendents of our Sunday Schools, is directed to the advertisement of the Superintendent upon our last page.

LITERARY.—Professor Lee, of Cambridge, Eng., is superintending a new Polyglot, to be comprized in one folio volume, under the following title: "Biblia Sacra Polyglotta Textus archetypos Versionesque præcipuos ab Ecclesia antiquitùs receptas, necnon Versiones recentiores Anglicanam, Germanicam, Italicam, Gallicam, et Hispanicam, complectentia. Accedunt Prolegomena in textuum archetyporum, versionumque antiquorum crisin literalem, auctore Samuele Lee, S. T. B." The work was to appear in July. The *Prolegomena* have been published separately, in quarto.

A Translation of the New Testament into Hebrew, printed with the points, has just been published in London. Copies may be had, interleaved with English, Greek, German, or French translations.

The entire works of the late Robert Hall, in six volumes octavo, are in press, and shortly to be published under the superintendence of Dr. Olinthus Gregory; together with a Memoir of his Life, by Sir James Mackintosh; and a critical estimate of his character and writings. Beside the written sermons of Mr. Hall, these works will contain many of his discourses, of which notes were taken by his hearers,—Essays,—Reviews,—and miscellaneous pieces, some of them the productions of his early youth,—and a selection from his Letters. It is said that the enormous sum of £4,000 sterling has been paid for the copyright of these works by the publishers.

The proprietors of the well-known Dictionary of the Bible by Dom Augustin Calmet, translated and enriched with valuable additions, by the late Mr. Charles Taylor, are about publishing a *condensed* edition of that work. It will be comprized in *one volume*, imperial octavo, illustrated with maps and wood engravings.

Murray, of Albemarle-street, has given the Messrs. Landers, (the discoverers of the course of the Niger,) *a thousand guineas* for their journal. It is said that they will receive additional remuneration for their hazardous exploit from the British government.

Messrs. Carey and Lea, of Philadelphia, will publish early in this month, as a third volume of the Cabinet Library, the *the Autobiography of Walter Scott.* It is spoken of as worthy of the author.

The Rev. J. L. Blake, of Boston, aided by several literary associates, is preparing for the press a *Cabinet Library*, to consist of six or eight volumes, on interesting and popular subjects. Messrs. Waite and Dow, the publishers, have the first volume now in press.

CHRISTIAN EDUCATION.—Under this title, the Rev. Mr. Muhlenburgh's Address at the close of the last term of his 'Institute,' published, together with the Rev. Mr. Seabury's proposal for the study of the Classics on Christian Principles, to serve as a Prospectus, both to the establishment and to Mr. Seabury's plan, presents a highly interesting theme for remark. Want of room compels us to defer the notice which we propose to give, to a future number.

DUODECIMO PRAYER-BOOK.—The Press have just completed a very beautiful edition of the Prayer-Book, in duodecimo, of a large and beautiful type.

This edition, possessing the legibility of the octavo, and being scarcely less convenient and portable than the neat smaller size, (the 18mo.,) will prove, we do not doubt, a most acceptable offering to the Episcopal public, as there is now no similar edition to be procured.

DIED.

Communicated for the Churchman.

DIED.—On Saturday morning last, August 27th, at the residence of Maj. Popham in Scarsdale, George Butler, Esq., son of the Rev. David Butler, Rector of St. Paul's Church, Troy.

In the death of this gentleman at the early age of thirty-one, his family and friends mourn the loss of one, who, although retiring in his general habits of intercourse with the world, secured the unfeigned respect and deserved admiration of all who knew him intimately. Imbued from childhood with the finest relish, and the most thorough knowledge of classical literature; possessed of a highly cultivated taste in every department of polite learning; professionally and extensively versed in legal authors, and in the inexhaustible stores of ancient English lore; distinguished as an elegant writer, and, for some time, as the able editor of a political journal,—he has been cut down by the hand of death at a period of life, when most men are just entering the lists of honor and fame. His declining health for some time, had suggested a change of air, and moderate exercise, and had induced him at length to accompany his venerable father on a short tour to the eastward; but having reached the house of his father's friend, he was arrested by the mandate which summoned him to depart. It is a consolation to his friends, which the writer of this notice cannot forbear to mention, that every comfort, which the tenderest friendship and affection could bestow, was received by him in the last closing hours of his mortal existence.

REQUIESCAT IN PACE. X.

MARRIED.

MARRIED.—In Boston, by Rev. Mr. Coit, the Rev. Dr. Keith, Principal of the Episcopal Theological Seminary in Fairfax County, (Va.) to Miss Elizabeth S. Higginson, eldest daughter of Stephen Higginson, Esq.

In St. Paul's Church in this city, on Thursday evening last, by the Rev. Dr. Berrian, the Rev. H. J. Morton, Minister of St. James' Church, Philadelphia, to Miss Helen McFarlan, daughter of the late Henry McFarlan, Esq., of this city.

INTELLIGENCE.

DOMESTIC.

Insurrection and Massacre in Virginia.—Various accounts of a most atrocious series of murders, by a band of insurgent slaves in the county of Southampton, Virginia, (lying between Isle of Wight county on the north, and Northampton county, N. C., on the south,—about eighty miles south of Richmond, Va., below Petersburg,)—have appeared in the public papers during the last eight days. The facts as gathered from these are as follows:—A few blacks,—with, say some, two or three whites as their accomplices,—rose on the night of Sunday the 21st ult., and commenced their desperate and guilty work, compelling all the slaves whom they met to join them, until their numbers were swelled to, say some 80, some 100, others 200, and others 300; massacreing without distinction the white families whose dwellings lay in their way—until their helpless victims numbered, it is believed, 70;—men, (but principally) women, and children. Of the blacks about 40 have been killed in various skirmishes with the very numerous armed forces which were almost instantly roused to the pursuit of them;—the rest have escaped. Other accounts state that 100 blacks have been killed in skirmishes—and that large numbers have escaped to the Dismal Swamp. The undisturbed progress of the insurgents in their outrages is accounted for by the absence of a large portion of the effective male population from their homes, at a Camp-meeting, and at the County Court, twelve miles distant from the scene.

No lives were lost on the side of the whites in these skirmishes;—but it is sufficiently melancholy that *any* lives should be lost, whether we regard the *fact* or its *cause* and *circumstances.*

No evidence has been found of any understanding among the blacks—and no mischief, as we believe, has been done in North Carolina. The insurrection is supposed to have had its origin solely in a desire to plunder, and not with a view to any more important object; and in its plan to have been confined to the perpetrators of the cruelties in which it resulted. We do most sincerely hope that it may prove so. The most effectual and extensive means have been adopted to quell all disturbance, and restore quiet, security and subordination.

CONFIRMATIONS.—*By Bisphop Onderdonk*, on Monday the 8th, A. M., in St. James' Church, Skaneatales, 11; P. M., in the Presbyterian Church, Marcellus, for the congregation of St. John's Church, which is destitute of a house of worship, 3; on Tuesday the 9th, A. M., in St. Matthew's Church, Moravia, 12; P. M., in the Presbyterian Church, Homer, for the newly organized congregation of Calvary Church, which has not yet a house of worship, 10; on Wednesday afternoon, the 17th inst., in St. Paul's Church, in Buffalo, to *forty-seven* persons.

By Bishop Brownell. Saturday, August 20, at Northford, the holy rite of Confirmation was administered to fourteen persons: Sunday, 21st, A. M. at Wallingford, to twenty-five: P. M. at North-Haven, to ten: Monday, 22d, at Cheshire, to eight: Tuesday, 23d, at Hamden, to eleven: Wednesday, 24th, at West-Haven, to one.

NEW CHURCH.—At Candor, Tioga county, a few of the inhabitants, members of the Church, have, for years, been deprived of the worship and sacraments of the Church of their affections. These were visited by the clergyman at Ithaca, on Sunday, the 14th inst., and instead of a few, a very large and attentive congregation attended on the services of the Church, and seven children received baptism. The next day, the legal notices, having been previously given, a Protestant Episcopal Congregation was organized, by the name of "the Hobart Church, Candor." The use of a convenient place of worship has been obtained, and the services of the Church will, hereafter, be regularly performed by laymen who have, with becoming zeal, sought that the standard of the Church should be raised among them.—*Auburn Gospel Messenger.*

The *Delaware Convention*, consisting of 5 clergymen and 17 lay deputies, representing 10 churches, assembled in Smyrna, June 11th. Rev. S. W. Presstman was chosen President, and Evan H. Thomas, Esq. Secretary. Communications from Bishop White and H. U. Onderdonk, of Penn., were read, reporting the transfer of 2 clergymen to the diocese, 31 confirmations (by Bishop Onderdonk,) and a generally improving state of the Church in the diocese. The Parochial Reports presented a sum total of 254 communicants, 82 baptisms, and 405 Sunday Scholars, (2 schools not reporting their number,) in 11 parishes. The Rev. S. W. Presstman; the Rev. Daniel Higbee; John Cummins, Esq.; and Henry M. Ridgely, Esq.; were chosen a standing committee. The Rev. Messrs. Presstman, Pardee, Higbee, and Piggot; and John Cummins, Samuel Paynter, William T. Read, and Henry M. Ridgely, Esquires, were elected delegates to the General Convention.

COLLEGE RECORD.—*Augusta College.*—The annual commencement in this institution was held on Thursday, August the 4th. Degrees were conferred as follows, to wit:—Granville L. Cockrill, Robert V. Davis, Dryden Donally, Collins D. Elliott, Thomas H. Linch, Joseph Longworth, Samuel Melvin, John Rees, Stephen S. Roszel, Augustus W. Ruter, and John H. Thomas, received the degree of Bachelor of Arts.

The honorary degree of *Master of Arts* was conferred upon the Rev. James H. Logan, of Augusta, Ky.; and the degree of *Doctor of Laws* upon the Hon. George Robertson, Chief Justice of the Court of Appeals of Kentucky, and upon the Hon. John C. Wright, Judge of the Supreme Court of Ohio.—*Christ. Advocate.*

University of Georgia, at Athens.—Commencement August 3d. The degree of A. B. was conferred on 17 members of the late Senior Class. The three other classes contained 66 members, to which 7 have now been added. The new Freshman Class already consists of 17. Dr. Malthus A. Ward, of Salem, Mass., was elected professor of Natural History, to whom $500 was allowed for commencing a mineralogical cabinet. The Rev. William Lehman, a German, now teacher of Modern Languages in the High School at Pittsfield, Mass., was elected professor of the French, Spanish, German, and Italian languages. The degree of A. M. was conferred on 13 alumni of this University, and 2 of other colleges; and that of LL. D. on Henry Jackson, late professor of Chemistry and Natural Philosophy in this University.

MRS. KINNEER, of this city, has discontinued her School for Young Ladies, and is about to take charge of a Female Seminary at Tuscaloosa, Alabama.—*Episcopal Watchman.*

FOREIGN.

Bombay, Jan. 1831.

Christianity in India.—"Our good Bishop, (Bishop Turner, of Calcutta,) is now in Bombay; I have not seen much of him, but I liked what I saw of him, much. I hope his visit to Bombay will not be without a blessing; he opened a floating Chapel last Sunday.

"I heard him relate a fact, which would somewhat surprise the good people at home; he said he had lately received a letter from the Raja of Mysore, granting him a spot of ground, for the erection of a Christian Church. He had received a letter from a Ranee in Hindostan, not merely granting him a piece of ground for a Church, but informing him that she had built and endowed one, which was at his disposal. He had received a letter also from the Bombay Government, telling him that they did not think themselves warranted to incur the expense of building a church at Bycullah, where, as you know, one is much wanted for the Central Schools, and the number of residents in that quarter. The Hindoo and Mahomedan here, shame the Christian government."

Religious Liberty in Turkey.—The Sultan Mahmoud has issued the following decree:—Greeks, Armenians, Armenian Catholics, and Jews, shall, from henceforth, in common with the Turks and Mussulmen, be equal before the law. No Mussulman shall in future have any preference, or enjoy any superior rights in consequence of his being a Mussulman; for in the opinion of the Sultan all form but one family—one body;—whatever may be the private creed of each of his subjects, which is a matter that only concerns the conscience of man, who cannot be called to account for his religion to any but GOD. As to the government of the Sultan, it will not, under any circumstances, consider what is the religion of the person who may present himself before it.

In *France*, the education of the common people finds great favor with the Government; for in no fewer than 109 cities and towns, institutions have been or are about to be, established at the public expense, for the instruction, by able professors, of a portion of the industrious classes of the people, in the geometrical and mathematical knowledge applicable to the useful arts. The number of pupils is estimated at between 4000 and 5000.

ACKNOWLEDGMENTS.

The Subscriber acknowledges the receipt of the sum of *one hundred and twenty dollars,* received from a lady, a member of Grace Church, N. Y., by the hands of the Rev. Dr. Wainwright, for the purpose of establishing a Missionary Station in the suburbs of the City of New-York.—$120 contributed to the Disposable Fund of the New-York Protestant Episcopal Missionary Society.

BENJAMIN M. BROWN, *Treasurer.*

New-York, 27th August, 1831.

NOTICE TO EPISCOPALIANS IN THE UPPER PART OF THE CITY.

A supply of books adapted to the use of the Protestant Episcopal Church, such as Prayer-Books, of a large and small size, (cheap,) books of Devotion, and Catechisms, and the Children's Magazine, may be had at the Village Circulating Library, No. 14 Carmine-street, near Sixth Avenue, where any orders for the books or tracts of the Protestant Episcopal Press will receive prompt attention.

Sept. 3.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 31st, from the following persons, viz:—

George L. Whitney—Jesper Harding—Wm. Stavely—Rev. J. D. Carder—C. Goodrich—H. & E. Phinney & Co.—James Bailey—B. M. Bostwick—H. & F. J. Huntington—L. H. Young—Frederick Ells—Rev. Alexis P. Proal—Rev. Samuel Fuller, Jr.—Rev. Charles Dresser—Rev. D. Baldwin—R. B. Creecy & F. G. Haughton—Rev. R. W. Goldsborough—I. Outwater, P. M.—Rev. Geo. Weller.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending August 31st, to the following persons, viz:—

Wm. Stavely, Philad., 1 parcel per U. T. Line, S. B.—Geo. L. Whitney, Detroit, 1 parcel, care of Mr. Stevens, of Detroit—R. J. Smith, Richmond, Va., 1 parcel, care of Collins & Co., N. Y.—George Rowland, Norfolk, Va., 1 parcel, per schr. Norfolk—Rev. A. Gibbs, care of A. E. Miller, Esq., Charleston, 1 parcel, per ship Amelia—H. & E. Phinney & Co., 1 box, per towboat Advance—Samuel Colman, Portland, Me., 1 parcel, per schr. Boston, Gould—J. Bailey, Plattsburgh, N. Y., 1 parcel, by private hand—H. & F. J. Huntington, Hartford, 1 parcel, per steamboat Macdonough—Wm. Stavely, Philad., 1 box, per U. T. Line—L. H. Young, New-Haven, 1 parcel, per steamboat Hudson.

BROOKLYN COLLEGIATE INSTITUTE
FOR YOUNG LADIES.

The Fall Term will commence the first Monday in September. Board and Tuition, two hundred dollars per annum—Music, &c. extra. I. & J. L. VAN DOREN.

August 19, 1831. 3w22

MISS M. SAGAR'S SCHOOL,

No. 391, Greenwich-street, corner of Beach-street, will be re-opened on Monday, the 5th of September.

September 3. 2w24

MRS. THOMAS MORRIS'
Boarding and Day School,

For Young Ladies, is removed from Greenwich to No. 58 Houston, corner of Crosby-street, a few doors east of Broadway.

September 3. 4w24

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS,
WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz:*—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

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BISHOP SUMNER'S FAMILY EXPOSITOR—a practical Exposition of the Gospels of St. Matthew and St. Mark: 412 pages 12mo—Boards, 88 cents; sheep $1; calf backs, $1 13; calf, $1 50.

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Orders will be executed at all times, at a small charge for commission, for books not published by the Press; the extensive connections of the Institution enable us to send parcels with great readiness and safety to all parts of the country.

Subscriptions to the Periodicals of the Sunday School Union, and to the Churchman, published at the Press for the proprietors, received at the Depository, No. 46 Lumber Street.

Standard Works of English and American divines, the Rev. W. R. Whittingham Editor—These will continue to be issued in 4 yearly volumes, of about 300 pages each, at $4, per ann. $3 if in advance.

Orders or Communications on the business of the Press, to be addressed to the Rev. John V. Van Ingen, No. 46 Lumber-St.

From the Newburgh Gazette.

The annexed feeling and beautiful lines are said to have been written by a young English lady, who has experienced much affliction.

Jesus! I my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken—
Thou, from hence, my all shalt be!
Perish every fond ambition—
All I've sought, or hoped, or known;
Yet how rich is my condition—
God and heaven are all my own!

Let the world despise and leave me—
They have left my Saviour too;
Human hopes and looks deceive me,
Thou art not, like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might!
Friends may hate, and foes may scorn me—
Show thy face, and all is right.

Go, then, earthly fame and treasure—
Come disaster, scorn, and pain!
In thy service, pain is pleasure;
With thy favor, loss is gain.
I have called thee Abba, Father—
I have set my heart on thee;
Storms may howl, and clouds may gather—
All must work for good to me!

Man may trouble and distress me—
'T will but drive me to thy breast;
Life with trials hard may press me—
'T will but bring me sweeter rest;
O, 't is not in grief to harm me,
While thy love is left to me;
O, 't is not in joy to charm me,
Were that joy unmix'd with thee!

Soul! then know thy full salvation—
Rise o'er sin, and fear, and care,
Joy to find in every station
Something still to do or bear!
Think what spirit dwells within thee—
Think what heavenly smiles are thine;
Think that Jesus died to save thee—
Child of heaven—canst thou repine?

Haste thee on, from grace to glory,
Arm'd by faith, and wing'd by prayer—
Heaven's eternal day 's before thee—
God's own hand shall guide thee there,
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition—
Faith to sight, and prayer to praise!

CHURCH DOCUMENTS.

From the Episcopal Watchman.

REPORT OF THE DIRECTORS OF THE CHURCH SCHOLARSHIP SOCIETY,

Presented at the Annual Meeting held in Christ Church, Hartford, on the evening of the 4th of August, 1831.

The want of Clergymen.—That the Church is languishing and embarrassed through the want of laborers, is a point conceded by all who have paid the slightest attention to the subject; but what is the precise amount of the deficiency this Board have not at present the means of ascertaining. It is already so great as to become a subject of just and painful anxiety, and will in all probability become far greater, before an effectual remedy can be applied. There is scarcely a diocese along the whole range of states bordering on the Atlantic, where from a variety of causes, the Church is best supplied, in which there are not congregations destitute of the ministrations of a pastor. Many of these are both able and willing to provide a comfortable maintenance, but clergymen cannot be found. In the Report of the Executive Committee of the Missionary Society in Virginia, appears the following statement: "The number of organized parishes in this state is about one hundred; the clergy are less than half that number: of these, several through age and infirmity, or other causes, are disqualified for very active service. The cry for help is heard from many quarters. Applications are incessantly made for assistance; and had we the means and ministers, we are confident that *one hundred clergymen* might find ample fields of useful labor within the limits of our diocese!"

The state of things in Pennsylvania, is little less appalling. It appears from the Address of the Assistant Bishop of that diocese, that beyond Philadelphia there are eleven congregations in union with the Convention, destitute of religious ministrations, and that there is sufficient encouragement in neighborhoods as yet unoccupied, to swell the number to twenty, could suitable missionaries be found. In seventeen counties, there is no Episcopal church or congregation; in seventeen other counties, there is but one in each, and in eight others, only two!

Probably no diocese is better provided for than that of Connecticut; but even here there are now six congregations without clergymen, some of which are vacant, not because the means of support are wanting, but because ministers cannot be obtained; and with such missionary aid as would be furnished were laborers to offer themselves the number could easily be increased to twelve.

Of the wants of the Church in the Eastern Diocese, in that of New-York, and in those further south, this Board are in possession of no certain information. It is known, however, that they exist to an extent, for which there is at present nothing like an adequate remedy. In every Episcopal Address, in every Report on the state of the Church, in every missionary document, this feature in our ecclesiastical affairs—the scarcity of ministers—is the most painfully prominent one. Hence it is that our Missionary enterprise is crippled, and all our projects for the advancement of the kingdom of Christ, are brought to a stand. Are agents wanting to visit the churches in promotion of the cause of Missions, of clerical education, or to raise funds for the endowment of colleges, where the pious youth of our country may be trained up for the service of God? They are not to be had without taking them from parishes where they are usefully employed, and leaving their stations without supply. Is there a demand for instructers of youth in our academies and collegiate institutions? They are supplied again at the expense of parishes, which are at a loss how to fill the vacancy occasioned by their removal. Is it sought to answer the reiterated calls from the broad valley of the Mississippi—send us more heralds of the cross—send them by hundreds—occupy our fields, which are ripe for the harvest? Still, the answer must be—seek them elsewhere; we have none to spare for the work; our own waste places are unoccupied.

It is the opinion of this Board, nor has it been hastily adopted, that were the present number of parochial clergymen doubled, they would all find employment in the course of a year or two, and that the annual addition of one hundred would not, for some years, be more than adequate to the necessity. The field beyond the mountains is immense, and as yet comparatively unoccupied by any denomination of Christians. It is known to this Board, that a gentleman from Cincinnati is commissioned to engage twelve clergymen for service in the immediate neighborhood of that city, and to give assurance of an adequate support to each. It is needless to say that he will probably return without one. The Board regret that they are not possessed of more local knowledge of facts which would enable them to present the subject in a more striking light; but enough, they conceive, have been brought forward to prove beyond all question the destitution which presses so heavily on the Church.

Present state of the Church, and sources of supply.—Is the Church gaining on the population of the country? Is it keeping pace with the increase of other denominations? Does it advance with an accelerated or retarded motion? These are questions of deep interest; and it is high time that we bring dispassionate investigation and patient thought to the inquiry. We have too easily satisfied ourselves with the vague general idea, reiterated till its truth is no longer doubted, that the cause is eminently prosperous; and it is with feelings of regret that we are compelled to acknowledge the judgment a hasty one, and not confirmed by facts. It is a question of fact alone; and after an investigation founded on the best data within reach, there will be found great reason not only to doubt the triumphant prosperity of the Church, but to arrive at the certainty that its onward course is a tardy one, and that its numerical increase is not even in proportion to what it has been in former years.

Its enlargement by the addition of new parishes, is a less tangible foundation of estimate than that which is furnished by the increase of clerical strength. Nor are estimates grounded on the increase of the clergy from year to year, for a series of years together, liable to much inaccuracy, since it may be confidently assumed, that the external growth of the Church will not greatly exceed the increase of laborers.

On examining the annual lists* of the clergy for the last fourteen years, it appears that the *ratio* of increase has been, on the whole, growing less and less. During the last seven years, the additions to the clergy have been 150; and during the seven preceding years, the additions were also 150; that is, while from 1817 to 1824, the *ratio* of increase on the whole number of clergy was a little more than *seven* per cent.; that from 1824 to 1831, was a little more than *four and a half* per cent. Or, to render the subject as intelligible as possible—during the first of these periods, for every hundred Episcopal clergymen, there was an annual increase of a little more than *seven;* and during the last period, there was an annual addition of a little more than *four and a half.*

With these results we cannot allow ourselves to believe that any pious Episcopalian will be satisfied. There is, however, a more cheering view of our position which we feel it our duty to present in connexion with the one just given. The number of our clergy has more than doubled within the last *thirteen* years, while it is estimated that the population of the country doubles once in *thirty* years. The Church has, therefore, advanced on the whole population of the country, though with a diminishing ratio of increase, taking the number of its clergy from year to year as the standard of estimate. And if such results have been produced without any extraordinary effort on the part of its friends—without societies for education, and till lately, without colleges or theological seminaries—what degree of prosperity may not be anticipated when the Church shall put forth her whole strength in the cause of clerical education and of missions? There remaineth yet very much land to be possessed;—the field is the world. The average addition of between 21 and 22 to the clerical body annually, which for fourteen years past, has been *all* the increase of which we can boast, will not soon replenish the field with laborers. The present number is 534, the increase last year having been but six! Death, it is true, has lately made fearful inroads on the ranks of the clergy; but does it not show conclusively, how very inadequate is the supply, when even an unusual mortality can almost annihilate it? Our noble Theological Seminary has been for thirteen years in operation, but still the laborers are few. What has kept that Institution, from which so much was expected, in a state of depression? The reply is obvious—the general scarcity of candidates for the sacred office. Here is the true cause of the tardy movements of the Church; a cause, which will be removed only when the laity and parochial clergy shall devote themselves with more carefulness and zeal to the religious culture of the young; and when ample provision shall have been made for assisting pious young men in the humble walks of life in acquiring an education, preparatory to their becoming candidates for holy orders.

Education Societies.—If we do not press the necessity of a more careful religious education, it is not because we are insensible to the importance of it, as a means of leading the attention of our youth to the sacred office; but because no adequate justice can be done to the subject within the limits of a Report. The encouragement by pecuniary assistance, of pious young men in humble circumstances, in acquiring an education, is the cause for which we now plead.

Experience has fully shown, that a sufficient number of educated men will not, under present circumstances, devote themselves, of their own accord, to the sacred office. The experiment of leaving the ministry to take care of itself, has been tried, and the Church is languishing under the results. The time has come for pursuing more efficient measures. The call for ministers is awakening the Church to the imperious necessity of making extraordinary provisions for its welfare; and unless they are made, the ministry must continue to be scantily supplied, or filled with illiterate men. If we wait for young men to force their way through every obstacle to the portals of the priesthood, we shall wait long before the necessities of the Church are provided for. Few sons of the rich devote themselves to the sacred profession. It presents no lure to avarice, no rewards to unholy ambition; and it is greatly to the advantage of the interests of pure religion in this country, that the Church offers so few inducements of a worldly nature to enter into its service. The supply, then, must be sought in those classes of society, where habits of industry and self-denial are far more prevalent, where talents equally abound, and piety is, to say the least, not less frequent.

It was to extend encouragement and assistance to the indigent and unfriended, who give promise of future usefulness, that the Church Scholarship Society was formed. Something has been done for this object by individual benevolence; but the results are small indeed compared with what may be anticipated, when the resources of the Church shall be gathered into one channel, and moved by one impulse. In asking for a large increase of the means of aiding necessitous students designed for the sacred office, the Directors are venturing on no new experiment of doubtful utility. It has been fully tested by the brilliant success of the American Education Society, which has assisted in the education of 1,200 beneficiaries; and has at this moment, with an annual income of between $30,000 and 40,000, upwards of 400 young men under its care, principally in the colleges and seminaries of New-England. The operations of that splendid institution are referred to, to show what may be accomplished by united exertion, and judiciously combined and zealous efforts, put forth in a spirit of faith and prayer. Why may not the Church Scholarship Society in a few years exhibit similar results, and enable the Church to send forth yearly—not the scanty supply of little more than twenty clergymen—but a numerous host of faithful men, prepared to carry the ministrations of religion wherever they are needed?

The operations of the Society have commenced with the most encouraging prospects. Already more than $8,500 have been subscribed in various ways, $3,000 of which were obtained in a single parish. Most of the subscriptions being payable in annual instalments, but little more than $3,000 have been received into the treasury; out of which sum the expenses of the agent have been paid, and assistance afforded to *eleven* beneficiaries, students of Washington College, a part of whom are now members of the General Theological Seminary. Having in view the immediate and pressing necessities of the Church, the Directors propose such a modification of the plan, as will render the funds which may hereafter be collected instantly available to the great purpose in view. They would leave the present permanent scholarships untouched; but are clearly of opinion that the most beneficial mode hereafter will be, to make the terms of subscription such in most cases, as to allow the funds to be immediately applied to use.

They would, therefore, strenuously recommend to the several parishes to form parochial associations for raising funds *annually*, to be either applied to the support of beneficiaries selected from their own Sunday School or neighborhood and approved by the Standing Committee, or remitted to the Treasurer for the general purposes of the Society. They cannot forbear to express their earnest conviction, that in this great work, it is absolutely indispensable that the clergy take the lead; and persevere till every considerable parish, not only in this diocese, but throughout the country, shall have embarked in this noble enterprise. It is by the clergy that the first impulse must be given to the work in hand; and on their discriminating zeal in searching out the youth of piety and promise, and directing their thoughts to the work of the ministry, and organizing and sustaining associations in their several parishes, auxiliary to the Church Scholarship Society, must the cause rely, under God, for its prosperity. To His overruling providence they commit it, with fervent prayers that He will render it an instrument of extensive and lasting good to His Church.

Encouraged by many assurances of support, and confident in the approbation of Providence, the Directors can be at no loss what course it becomes their duty to pursue. *They have decided, in accordance with the recommendation contained in the second of the above Resolutions,* to place on the list of beneficiaries* ALL *approved candidates who may apply for assistance, trusting for the blessing of* God *on their endeavors to procure for them the means of support.* They are fully aware of the extent of the pledge thus given, but confident at the same time, that the Christian liberality of their brethren will enable them faithfully to redeem it.

With this exposition of the plan of operations, the Board once more appeal to their fellow Christians—to every man who loves the Church, and prays for its welfare—for their active co-operation in the work. To the clergy, they repeat it, their eyes are turned for efficient aid in the cause they have undertaken to promote. It belongs to them to make the people of their charge acquainted with the necessities of the Church in all their wide extent—to plead the cause of clerical education in the pulpit and in private—to collect into associations such as are friendly to the design, and are willing to aid us in our responsible undertaking. Let them not be discouraged if they do not succeed at once to the extent of their wishes. The cause is a righteous one, and will ultimately prevail. It will also be in their power to render it efficient aid by searching for the meritorious youth of their parishes, and drawing them out of obscurity, and recommending them to the notice of the society. And when they have thus been instrumental in bringing forward one, whose talents and piety may hereafter render him an ornament to the sacred profession, they will not leave their work unfinished. They will commit him to the care of the institution, with the means necessary to support him during the period of study.

Should the inquiry be made, why an agent is not sent forth to visit the parishes in behalf of the institution? The reply is obvious: agencies are expensive; and we would not that any part of the funds, destined for a charity like this, should be diverted from their purpose. Why should a salary be paid to an agent for doing that which the clergy can do far better? Let every pastor of a parish—let every pious layman, become a fellow-worker with us, and every farthing of the funds will be applied to the education of beneficiaries, instead of being diverted into other channels.

Satisfactory testimonials of character and intellectual endowments will be required of all who apply for admission as candidates for the Society's bounty. According to the present regulations of the Society, they must also be prepared to enter college. All applications are to be made through the Corresponding Secretary, the Rev. N. S. Wheaton, Hartford.

Remittances of money are to be made to James M. Goodwin, Esq., Treasurer of the Society, Hartford.

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* Those contained in Swords' Almanacs have been consulted in these estimates.

* [See the last number of the Churchman.—*Eds.*]

PRACTICAL.

From the Episcopal Watchman.

BISHOP SUMNER'S EXPOSITION.

Expository Lectures on Matthew and Mark, by John Bird Sumner, D.D., Bishop of Chester. This work is just issued from the "Press," at New-York, and is intended to assist the practice of domestic instruction and devotion. The learned and pious author is already favorably known to the American public, the admirable treatise, "Apostolical Preaching," which forms the second volume of the "Standard Works," being from his pen. On reading his "Practical Exposition" of the first two gospels, we were forcibly reminded of the Commentary on the Book of Psalms, by the amiable and devout Bishop Horne, after whose works Bishop Sumner seems in a degree to have modelled his own. And greatly shall we be disappointed, should not the "Exposition" be as generally read and admired as the "Commentary." Richly does it deserve to occupy the same place in the library of the Christian.

Bishop Sumner's Lectures were designed for family reading, and the pious and devotional spirit which prevades the volume, renders it admirably adapted to the purposes of private and domestic worship. The preceptive and practical truths which the author draws from the sacred words, cannot fail to interest and benefit every sincere and humble inquirer after divine knowledge. The language of the work is clear, simple, and searching, and without any parade of learning, it exhibits the results of profound erudition, patient thought, and close inquiry.

As a "Family Expositor" it will be hailed by all Christians with joy; and the addition of so valuable an assistant to the many helps within our reach, leaves every master of a household, without excuse for neglecting to erect the family altar. Such neglect, we fear, is too common among even those who are by profession the disciples of Jesus. When a parent omits to improve the golden season of the youth and vigor of his children, to imbue their minds with the love and knowledge of sacred truth; when he fails to pray with, and for them, that their "minds" may be "more and more enlightened with the light of the everlasting Gospel"—we fear he has no claim to the promises of God to the "righteous" and "his seed." We are certain that he does not follow the example of the devout Joshua, who said, "*as for me and my house, we will serve the* Lord."—*Family harmony* seldom prevails, where "common prayer" is not offered. In this sinful world, even the dearest ties are often weakened, by the unhallowed breath of discord, and unsubdued passion;—and where is there so fit a grave for domestic feuds as beneath the family altar? Around this are assembled the injuring and the injured, the forgiving and the forgiven. Here they feel that they are the children of the same Father, subject to the same sorrows and sins—heirs of the same promises, and partakers of the some redemption. This is but an imperfect glance at the happy effects of family devotion. Of the importance of the duty, and of the awful accountability which neglect of it imposes, too much cannot be said. We think no one, who is duly sensible of his obligations to God, and of his dependence upon him, can be guilty of so great an omission. The pious design of Bishop Sumner, as was said above, is to remove the impediments in the way of family worship, and to make the exercise both instructive and delightful; and we earnestly pray every parent and head of a household to avail himself of the unusual advantages and encouragements his Lectures afford.

For the Churchman.

The following is the account given by an American traveller, of an evening spent in the family of the British consul at Venice. How gratifying is it, to find such bright gleams permeating even the dark glooms of Venice—the licentious queen of revelry and dissipation!

The British Consul has his chaplain, a sound, evangelical man. This evening I drank tea with them all. Admiral Douglas of the R. N. was present with his family and some other company. The evening was passed in singing a hymn, and in reading several chapters in the Bible, each one reading a verse in turn, and any of the company making such remarks as were thought proper. After reading, the chaplain closed with prayer. There was no stiffness, no formality; Christian love seemed to prevail throughout, and spread a charm over the exercises of the evening, such as I have not experienced since I have been in Italy. I felt that it was good to be there, for it seemed a foretaste of heaven, where distinction of sect and nation will be unknown, and all shall own but one bond of union; where all shall be one in Christ, where Christ shall be all and in all. You have often heard me speak of this kind of religious society, which I had met in England. There is a moral beauty and taste in such a mode of passing an evening, which makes all the frivolities of the gay world perfectly nauseous. Those, indeed, who have not the love of Christ, will turn away in disgust from a place and from company, whose very atmosphere reproves them. Such a place, such society, forces one to think of eternity, and eternity is not a word to be cherished with delight, by any out of Christ. But when Christ is really loved—when we have that evidence of love to him which St. John mentions, viz., "that we love the brethren," then the meeting of Christian friends, who make his love their topic of conversation, while every countenance brightens with a holy joy, is heaven on earth; for this is the employment of eternity, with clearer faculties, enlarged powers, and sinless bodies.

READING THE SCRIPTURES.

Thy testimonies have been my delight and my counsellors.
Ps. cxix. 24.

The reason why the Holy Scriptures are sometimes read with little profit and less pleasure by Christians, may be found in the circumstance that we do not read with a definite object. When we go to our bureau or to our library, the object is not to examine every article, or to read the title of every book—No! It is to take from it some particular article; to consult some particular book. So in our private, ordinary reading of the Scriptures. Let us look for every precept, suggestion, warning, pattern, promise, which may bear upon our own particular character, situation, round of duties, difficulties, dangers, discouragements.—Again—we may assign different subjects of inquiry, for different seasons of reading. To-day we may determine to observe every thing in the portion we read that bears upon the Divinity of Christ; to-morrow we may search for and apply any thing that condemns, or shows a remedy for, those sins and propensities which we find to have the chief sway over us. At another season, we may seek in the portion regularly read, for assurances of pardon, encouragements to the humbly penitent. To-day we may read as fathers—to-morrow as children; to-day as masters—to-morrow as stewards; to-day, as prosperous and happy, we may seek the safeguards of the prosperous against ingratitude—to-morrow, as cast down and afflicted, we may read for our consolation and support.

So in the family;—let each listen to the portion read, with a view to its bearing on his particular circumstances and relations in the domestic circle—as father, husband, wife, child, brother, friend, servant, master. Thus there will be found in *all Scripture* an adaptedness to our condition, character, and wants, so peculiar, so wise, so effectual, that, with the relief, and comfort, and improvement, which the devout mind draws from it, there will also spring up within us an inexpressibly delightful and assuring sense of the most kind care of our provident and beneficent God and Father.

DELIBERATION—DUE CONSIDERATION—AND TIMELY MATURING OF THINGS.

There are some preparations which if hastily concocted, are worthless; and, though of the best materials, spoiled. To be useful, and to *keep*, they must be 'simmered over a slow fire,' as the recipe book has it. So it is with some businesses;—they must be *begun seasonably*, and deliberately, with much reflection and cautious progress, be gradually matured and ripened; otherwise it were better that they were left unattempted.

DEVOTIONAL.

For the Churchman.

HUMILITY.

Let me find an argument for *humility* in the thought, that if I be saved, I am to be associated with beings who never sinned—who are perfectly acquainted with the *cause* and *history* of that humiliation, ignominy, suffering, which *their King* consented to endure, when being in the form of God, and receiving their homage, he humbled himself, and took the form of a servant, and became obedient unto death, for *our sakes!*

COMFORT.

The husbandman waiteth for the precious fruit of the earth, and hath long patience. We count those happy which endure. *James* v.

Parents sometimes send children from home to *remain* until they shall have *completed* their education. So let me be cheerfully content to complete day by day my daily task, with no other present evidence of God's favor than the possession of his word, admission to the sacrament and worship of his Church, and the strengthening and sanctifying, if not the joy-imparting influences of his Holy Spirit; until, in his own good time, he call me to my everlasting home.

CONFESSION.

I said, I will confess my transgressions unto the Lord. *Ps.* xxxii. 5.

Nothing, so much as the fear and love of God, the sense of His approbation, and of communion with Him, could have secured such faithful biography as we find in the Bible.

The hearts of holy men feel an inexpressible satisfaction in painting what they *have been*, truly, in their justest colors; because the recollection of this magnifies the mercy of God, and proves to them (while it excites it) the reasonableness of their love and trust, and devout obedience to a Being who *can* and *does* pardon such enormity. "I said I will acknowledge my transgression, and so thou forgavest the iniquity of my sin. For this shall every one that is godly make his prayer unto thee."

WATCHFULNESS.

Be ye therefore ready, also, for the Son of man cometh at an hour that ye think not.—*Luke* xii. 40.

"Watch, 't is your Lord's command;
And while we speak He 's near:
Mark the first signal of His hand,
And ready all appear."

The archangel, *ready* to send forth from his mighty trumpet, the last awful and tremendous summons, watches at his post—(the angels in heaven know not the day nor the hour wherein the Son of man cometh;)—his eye fixed on Majesty; his voice prepared to obey its most slightly intimated summons. Mortal man! let him be your pattern. Mark the first signal of your Master's hand; and as you hope to escape destruction when the trumpet's sound shall burst upon your ear, Be ready.

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Buildings, corner of Varick and Canal-street.

This old and most useful institution will be again open for the reception of scholars on the 29th of August. Its objects are to extend the advantages of education to the children of the poor; and to combine religious with secular instruction.

The terms of admission to the privileges of the School, are the payment of a very moderate sum per quarter, remissible by the Superintendent, at his discretion; and a strict compliance with regulations prescribed by the Board of Trustees.

Application for admission should be made on Monday morning of each week, before the hour of ten o'clock. Scholars will, however, be received upon the other days of the week.

The ordinary branches of a common English education are taught in the several schools, including, Grammar, Arithmetic, and Geography.

The departments of the Institution are,

1. A Male Elementary School, under the charge of Mr. Francis Windsor, late a teacher in one of the public schools of this city, for children over 7, and under 14 years of age.
2. A Female Elementary School, under the charge of Mrs. Ann Jones, with an assistant.
3. A Primary, or Infant School, not yet ready for the reception of scholars; to be conducted by a female teacher and an assistant, upon a modification of the Infant School system in common use. Due notice will be given of the opening of this department.

The Reverend Clergy of the Episcopal Church in this city, the Superintendents of Episcopal Sunday Schools, and persons generally, who are interested in the extension of the blessings of Christian and secular education, will, it is presumed, cheerfully embrace the opportunity of securing this most desirable object, now offered, by introducing to the schools such children as they may know to be proper subjects for the enjoyment of their privileges.

Divine Service, at which all the children attached to the School are required to attend, and at which it is desirable that as many as possible of their parents should be present, is held in the Chapel of the Institution regularly on Sundays.

Rev. J. V. Van Ingen, *Chaplain and Superintendent.*
Aug. 27.

THE CHURCHMAN,
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